Satipaṭṭhāna - Paṭisambhidāmagga and Disease Healing

Meditation encompasses a diverse range of techniques, each tailored to accommodate an individual's learning process, facilitating both understanding and ease of practice. These approaches are deeply rooted in the teachings of the Tipiṭaka (Pali Canon). This book aims to integrate these ancient meditation techniques with structured practices, highlighting their connection to the physical body. Furthermore, it incorporates principles from medical science, demonstrating how meditation can be effectively applied for healing and the treatment of various ailments.

The Practice of Satipaṭṭhāna-Paṭisambhidāmagga

The practice of Satipaṭṭhāna-Paṭisambhidāmagga is a profound discipline that merits careful study and understanding, as it offers a path to liberation from suffering, as taught by the Buddha. In today's world, few truly comprehend the correct method of practice.

This approach places great emphasis on mindfulness (sati) as the foundation for recognizing mental states, as well as nimitta (mental images or signs) from the very beginning of meditation. It serves as a skillful method for cultivating awareness by guiding practitioners to observe mental states in connection with nimitta. Additionally, it involves training in discerning the "position of the mind," which serves as the foundation for anchoring and stabilizing the nimitta within the mind.

1. The Meaning of Satipaṭṭhāna

The term *Satipaṭṭhāna* is derived from three components:

- **Sati (mindfulness):** The natural awareness of mental objects, including sensations of happiness, suffering, and other feelings, experienced as vivid, living perceptions that we can recognize and feel.
- **Paṭṭha (– from Pathama):** Meaning "initial" or "beginning."
- **Ṭhāna – foundation or base):** Meaning "place" or "establishment."

Thus, *Satipaṭṭhāna* can be understood as *"the initial establishment of mindfulness"*, referring to the foundational awareness of mental phenomena, with *pīti* (joyful interest) being the first arising state in the contemplative process.

Ānāpānasati: The Core Practice of Satipaṭṭhāna

One who diligently develops and cultivates *Ānāpānasati* (mindfulness of breathing) is said to perfect *Satipaṭṭhāna*. The fundamental elements of this practice—*inhalation and exhalation*—are indispensable. Among meditators, this method is widely recognized as *Ānāpānasati*, which derives from the following components:

- **Ā (Assāsa):** Inhalation
- **Pā (Passāsa):** Exhalation
- **Nas (from Manas):** Mind
- **Sati:** The awareness of *pīti* (joyful interest)

Thus, *Ānāpānasati* can be interpreted as *"mindfulness of joyful awareness through inhalation and exhalation."*

This practice is regarded as an essential and inseparable aspect of *Satipaṭṭhāna*, akin to the relationship between the body and life itself, as emphasized in the Buddha's teachings.

The Buddha declared its indispensable role in *Satipatthana*, stating:

"Ānāpānasati, Bhikkhave, bhāvitā bahulīkatā cattāro satipaṭṭhāne paripūrentī."

″"Monks, when Ānāpānasati is developed and cultivated, it leads to the complete fulfillment of the Four Foundations of Mindfulness."."″

The first aspect to consider is the transcendence beyond the conventional dimension of the present—ordinarily perceived through human senses as *darkness*—into the dimension of wisdom, represented as *light*. This dimension of wisdom is not one that we typically perceive, witness, or experience in our ordinary state; rather, it is a vision of *plasma* or the *body within the body*, as referenced in Buddhist scriptures, specifically in the opening section of the *Satipaṭṭhāna Sutta*.

Therefore, it is crucial to recognize and directly perceive that this *inner body* truly exists. According to the Buddha's teachings, the initial method for accessing this inner body involves three key components: vocalization (speech), the symbolic act of releasing a feather (body), and mental focus (mind). This initial stage is known as Uggaha-kosalla (อุคหโกศล).

The process begins with speech, which represents the outer body (*kāya-saṅkhāra*), and integrates it with the inner body (*mano-saṅkhāra*), unifying them into a singular experience of awareness. This unification enables one to *perceive and acknowledge the*

existence of the inner body—a crucial step in deepening meditative insight.

The Role of Uggaha-kosalla in Perception

This stage of Uggaha-kosalla acts as a subtle illumination, offering guidance and encouragement to the practitioner. It enables them to perceive the ultimate truth and recognize the existence of the *Plasma dimension* or the *body within the body*.

The human dimension in which we exist and perceive is characterized by **mass**, which we experience through the five sense faculties **(***pañcadvāra***)**, relying on form **(***rūpa***)**. However, the dimension of the *inner body* belongs to the realm of nāma (the non-material)—it can be recognized, but it cannot be physically perceived.

Therefore, access to this dimension requires a specific and singular metho**d**, with no alternative pathways.

Once the initial method is practiced to perceive the existence of the *inner body*, which has the nature of the air element (*ākāsa-dhātu*), the two bodies can merge into a unified state. This unification is facilitated by speech, which is expressed during the

act of releasing the feather and represents the earth element (*paṭhavī-dhātu*).

The process of integrating body, speech, and mind into a single, cohesive experience results in a state of transcendence beyond the ordinary. This manifests in various physical and emotional sensations, such as goosebumps, shivers, deep joy, tears, drowsiness, and other responses—collectively referred to as pīti (rapture or spiritual upliftment).

It is crucial to recognize and remember these experiences, as they serve as the most essential tools for transcending the present dimension of ordinary human perception, surpassing conventional time, knowledge, and all worldly phenomena.

Reaching this stage of practice signifies the ability to distinguish between white and black—a metaphor for separating the ordinary dimension from the timeless dimension, which is not bound by the constraints of time. This state is known as "Akālika" (Beyond Time) and marks a unique path exclusive to practitioners of Mahā-Satipaṭṭhāna**.** It is a journey into a dimension beyond language, one that ordinary individuals who do not engage in this practice cannot perceive or comprehend.

By following the correct method, the practitioner transcends the ordinary dimension **(***rūpa***,** mass**)** and enters the dimension of nāma (plasma). This transition is referred to as "Manodvāravīthi", the pathway of the mind, leading to the realm of Opapātika—a dimension inhabited by celestial beings, brahmas, and higher forms of existence.

Furthermore, this path grants access to transcendent wisdom **(***lokuttara-paññā***)**, allowing practitioners to discern and pursue the most suitable practice aligned with their temperament (*carita*) in their quest for liberation.

All of this is what I aspire to convey to Buddhist practitioners, so they may apply it in their lives and verify the truth of the Buddha's words, as recorded in the *Mahā-Satipaṭṭhāna Sutta* and the *Paṭisambhidāmagga*.

2. Finding the Mind's Resting Place

Finding the resting place of the mind involves cultivating mindfulness at the foundation of practice, ensuring that the mind aligns with its natural position during meditation. As Luang Por Dhammabala taught:

"Inhale deeply. Wherever the breath reaches its deepest point that is where the mind resides."

This principle corresponds to the foundation of mental formations **(***mano-saṅkhāra***)** or the body within the body **(***kāya in kāya***)**, as outlined in the *Satipaṭṭhāna Sutta*.

The breath we inhale, referred to as "lom ha jai" (the life breath), plays a fundamental role in meditation. This concept is reflected in the Pali passage on Ānāpānasati (Mindfulness of Breathing):

Ā (Assāsa) → Inhalation

Pā (Passāsa) → Exhalation

Nas (Manas) → The mind

Sati → The natural awareness of mental states

Patha → The initial step or foundation

Ṭhāna → The resting place or base

1. Be mindful of emotions through the breath: First, recognise where the mind is anchored.

2. Listen to the voice of the mind using speech: Vocalise outwardly in harmony with the inner voice (speech represents the earth element). This is akin to reading silently or singing within the mind, aligning speech (*vaci-sankhāra*) with the mind (*mano-sankhāra*) as one.

3. This stage involves merging the outer body (*kāya-saṅkhāra*), speech (*vācī-saṅkhāra*), and inner body (mind = mano-saṅkhāra) into a unified awareness. To achieve this, the feather-releasing practice is performed by standing with arms extended at shoulder level, releasing a feather, and vocalizing a sound in harmony with the breath. This practice follows the principles of Ānāpānasati (Mindfulness of Breathing), requiring awareness of both short and long breaths. The breath's length cannot be measured by a clock but must be perceived through mindful attention to the sound produced during exhalation and its resonance within the mind.

This stage is particularly significant as it aligns vocalized syllables with the natural frequency of the celestial language (Opapātika or Deva language). Every being possesses an inner form similar to that of Opapātika beings, allowing humans and devas to communicate through this subtle language, often referred

to as the "language of the heart." The 18 syllables of *Na Mo* found in Buddhist chanting act as codes or names of celestial beings who have pledged to protect those who practice righteously. These beings, known as Ārakkha Devas (Guardian Deities), assist practitioners in overcoming worldly suffering. Reciting *Na Mo Tassa* aligns the practitioner with Devatānussati (contemplation of devas) and resonates with 18 fundamental elements (Asīti Dhātu), corresponding to the 18 chief disciples of the Buddha (also recognized in Chinese tradition as "Chap Po Loi Hon"—Eighteen Arhats).

When the feather is released and body, speech, and mind are in complete harmony, practitioners may experience unusual sensations, such as goosebumps, yawning, or a deep inner resonance. These phenomena indicate that the practitioner has successfully generated a vibrational frequency in alignment with celestial sound waves, signifying a state of spiritual completeness in body, speech, and mind. The true purpose of Satipaṭṭhāna practice is to guide practitioners toward a deeper understanding and realization of the Buddha’s teachings. By practicing correctly and with mindfulness, one can experience genuine meditative

results and transcend ordinary perception, ultimately leading to liberation from suffering.

The practice of meditation for healing is a method developed and transmitted by Luang Pho Thammaban, who has integrated it with a scientific approach. This practice has been researched in conjunction with medical sciences, applying Buddhist principles in a practical manner to support healing. As a result, meditation for healing offers profound benefits.

Meditation as a means of healing is deeply rooted in the practice of **Ānāpānasati**—mindfulness of breathing. Among all methods of developing concentration, the Buddha extolled this practice above others, encouraging monks to cultivate it diligently, even after attaining **arahantship**. He spoke of its profound benefits in many teachings, emphasizing its role as a foundation for both physical and mental well-being. The Buddha once declared: *"Monks, I have heard that in the past, when I was still a Bodhisatta and had not yet attained enlightenment, I often abided in this dwelling of the Dhamma (vihāra-dhamma). When abiding in this state, my body was at ease, my vision was clear, and my mind was*

liberated from all defilements, free from clinging. Therefore, monks, if one wishes to ensure that the body remains at ease, the eyes remain untroubled, and the mind attains liberation from the taints through non-attachment, one should deeply contemplate and diligently cultivate the practice of Ānāpānasati."

The Buddha further explained that among all meditative absorptions, **Ānāpānasati is the true abode of the Noble Ones** (*Ariya-vihāra*), the divine dwelling of the **Brahmās** (*Brahma-vihāra*), and the very state in which the **Tathāgata himself abides** (*Tathāgata-vihāra*). It is a practice that leads both seekers and fully awakened ones alike to inner peace and liberation.

For those who are still on the path—the noble disciples who have not yet reached the final fruition of arahantship—Ānāpānasati serves as the direct path to the cessation of mental taints (*āsava*), guiding them toward the ultimate freedom from suffering. And for those who have already attained the highest realization—the perfected ones who have completed their spiritual journey, laid down their burdens, and fully transcended the bonds of existence—this practice remains their natural dwelling, bringing them deep serenity and unshakable mindfulness in the present moment.

Thus, whether one walks the path toward liberation or has already reached its culmination, Ānāpānasati is the key to well-being, wisdom, and profound inner peace.

In the practice of Ānāpānasati, a central meditative path in Buddhism, the Buddha imparted a profound teaching to Venerable Rāhula regarding the 16 stages of mindfulness of breathing. He instructed:

"Rāhula, cultivated Ānāpānasati, for when developed and practiced continuously, it yields great fruit and immense benefits."

Venerable Rāhula then inquired: "How should one cultivate Ānāpānasati, and in what manner should it be developed so that it brings such great results and benefits?"

The Buddha explained: "A monk in this Dhamma-Vinaya, whether dwelling in the forest, at the foot of a tree, or in an empty hut, should sit cross-legged, keep the body upright, and establish mindfulness in front of him. With awareness, he breathes in; with awareness, he breathes out."

This simple yet profound teaching highlights the essence of mindfulness of breathing—a practice that not only fosters tranquility and concentration but also serves as a gateway to deep insight, leading to liberation from suffering.

1. When breathing in deeply, one is fully aware:

"I am breathing in a long breath."

When breathing out deeply, one is fully aware:

"I am breathing out a long breath."

2. When breathing in briefly, one is fully aware:

"I am breathing in a short breath."

When breathing out briefly, one is fully aware:

"I am breathing out a short breath."

One becomes fully aware:

"I breathe in while comprehending the entire breath process."

One becomes fully aware:

"I breathe out while comprehending the entire breath process."

4. One becomes fully aware:

"I breathe in, calming the bodily formation."

One becomes fully aware:

"I breathe out, calming the bodily formation."

5. One becomes fully aware:

"I breathe in, experiencing pīti (joyful rapture)."

One becomes fully aware:

"I breathe out, experiencing pīti (joyful rapture)."

6. One becomes fully aware:

'I experience happiness while breathing in,' be aware that 'I experience happiness while breathing out.'

7. One becomes fully aware:

'I observe mental formations while breathing in,' be aware that 'I observe mental formations while breathing out.'

8. One becomes fully aware:

'I calm mental formations while breathing in,' be aware that 'I calm mental formations while breathing out.'

9. One becomes fully aware:

'I observe the mind while breathing in,' be aware that 'I observe the mind while breathing out.'

10. One becomes fully aware:

‘I gladden the mind while breathing in,’ be aware that ‘I gladden the mind while breathing out.’

11. One becomes fully aware:

‘I concentrate the mind while breathing in,’ be aware that ‘I concentrate the mind while breathing out.’

12. One becomes fully aware:

‘I liberate the mind while breathing in,’ be aware that ‘I liberate the mind while breathing out.’

13. One becomes fully aware:

‘I contemplate impermanence while breathing in,’ be aware that ‘I contemplate impermanence while breathing out.’

14. One becomes fully aware:

‘I contemplate fading away while breathing in,’ be aware that ‘I contemplate fading away while breathing out.’

15. One becomes fully aware:

‘I contemplate cessation while breathing in,’ be aware that ‘I contemplate cessation while breathing out.’

16. One becomes fully aware:

'I contemplate relinquishment while breathing in,' be aware that 'I contemplate relinquishment while breathing out.'

The practice of *Ānāpānasati* that is diligently developed and cultivated yields significant results and great benefits. As the Buddha instructed Rāhula, when the practice of *Ānāpānasati* is developed in this manner, the inhale (assāsa) and the exhale (passāsa), once they become clearly apparent, eventually cease, with the ones that have not yet become clear still continuing.

Thus, it can be seen from the Buddha's teachings on the practice of Ānāpānasati that one of the key aspects of this practice is the benefits derived from the breath, joy (pīti), and the use of mindfulness to recognise emotions, which can be applied in the healing process. The practice follows specific principles aimed at therapy and healing, such as the method of measuring the breath's duration, which is exemplified through the technique of releasing a feather.

2

Measuring the Breath (Feather Releasing Method)

The feather Releasing method is a meditation practice designed to focus the mind on the awareness of the breath, specifically recognising the duration of the inhalation and exhalation. As outlined in the sixteen steps of Ānāpānasati, the practitioner must be aware of the breath's length: "When long inhalation, one knows clearly: 'I am in long inhalation.' When long exhalation, one knows clearly: 'I am in long exhalation.' When short inhalation, one knows clearly: 'I am in short inhalation.' When short exhalation, one knows clearly: 'I am in short exhalation.'" The Feather Releasing method follows these steps:

1. Take a pigeon feather, which is shed from the bird's chest (down feather), and stand upright. Hold the base of the feather with your fingers and extend your right arm fully.

2. Gradually inhale deeply, bringing the breath down to the lower abdomen, about one palm's width below the navel, known as the Earth Element (paṭhavī-dhātu).

3. Gently tighten the lower abdomen to hold the breath, known as ‘setting the wind’ (setting the breath in place).

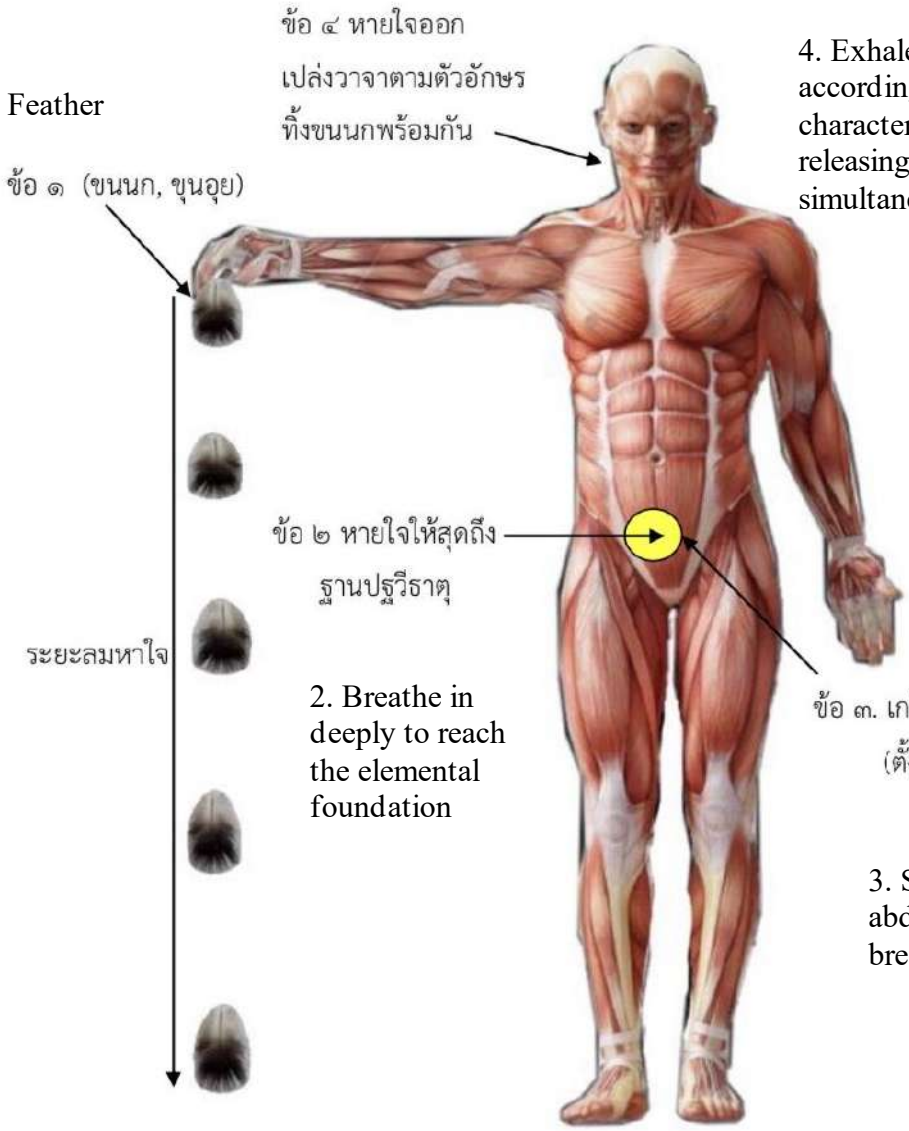
4. Slowly exhale while vocalising the sound "Na," and simultaneously release the feather. (When vocalising, use the syllables: Na, Mo, Tas, Sa, Phā, Ka, Wa, To, A, Ra, Ha, To, Sam, Ma, Sam, Phu,ṭha, Thas, Sa) — one syllable at a time.

5. While vocalizing and releasing the feather, maintain mindfulness and awareness of the breath’s length, observing how the feather falls. As the feather descends from your hand and reaches a certain level, straighten your arm. When the feather touches the ground, stop the vocalisation immediately. Repeat this process for each syllable until you can consistently recognise the length of each breath associated with each syllable. Then move on to the next syllable, continuing this until all 18 syllables are completed.

6. Ensure that this practice is carried out in a room or enclosed space where there is no breeze, as wind would cause the feather to be blown too far, disrupting the practice.

Steps for Measuring the Breath Interval

(Feather-releasing Technique)



1. Feather

4. Exhale according to the characters, releasing weight simultaneously

2. Breathe in deeply to reach the elemental foundation

3. Slightly contract the abdomen (hold the breath)

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An important aspect of the feather-dropping technique is the ability to remain mindful of the emotions and physical sensations while the feather falls. During this process, one must cultivate awareness of the interval the feather takes to reach the ground, which can be seen as a representation of the *kāya-saṅkhāra* (bodily formations), the sound produced by speech (*vācī-saṅkhāra*), and the inner mental state (*mano-saṅkhāra*). These elements together reveal the coordination of body, speech, and mind, signifying the presence of *pīti* (joy or rapture).

This practice serves as an exercise in controlling and directing the subtle bioelectrical signals in the body, known as *pīti*, which in turn can influence the functioning of RNA systems and contribute to therapeutic healing. The awareness of this process facilitates not only emotional regulation but also the potential for physical transformation and healing.

3

The Practice of Ānāpānasati Through the Three Characteristics (Establishing the breath)

In the practice of Ānāpānasati in the Three Characteristics (Tilakkhaṇa) approach, also known as "Setting the Wind", in ancient Buddhist scriptures from the Sukhothai to Ayutthaya periods, the term "Kong Lom" refers to the establishment of breath, which is a characteristic of a moment of consciousness called Ṭhiti-khaṇa, meaning the moment of sustaining or maintaining a state.

This consists of 49 cittas (mind moments) and is considered an important meditation object known as "Atimahantaramaṇa", which is of great significance in reaching the highest realms of existence.

There are three phases of breathing according to Abhidhamma including Upāda-khaṇa – The arising moment, Ṭhiti-khaṇa – The sustaining moment, and Bhanga-khaṇa – The dissolving moment.

"Breath flow" "The focus or accumulation of air, which often occurs in Vipassana or mindfulness breathing practice, may refer to concentration or the establishment of mindfulness on the breath."

1. The Practice of *Ānāpānasati* in the Context of the *Tilakkhaṇa*

The practice of *Ānāpānasati* (mindfulness of breathing) within the framework of the *Tilakkhaṇa* (Three Characteristics of Existence) involves a distinct method of breath awareness that differs from conventional approaches. Ordinarily, breathing is perceived in two phases: inhalation and exhalation. However, in this particular practice, mindfulness is applied to three phases of the breath, namely:

1. Inhalation (*Assāsa*) – This corresponds to *Uppāda-khaṇa*, the moment of arising.

2. **Sustaining the Breath (*Establishing and Holding the Breath*)** – This represents *Ṭhiti-khaṇa*, the moment of stability or continuation.

3. Exhalation (*Passāsa*) – This corresponds to *Bhanga-khaṇa*, the moment of dissolution.

The practice of *Ānāpānasati* within the framework of the *Tilakkhaṇa*, particularly through the techniques of *establishing and sustaining the breath*, is of profound significance, not only for meditative development but also for therapeutic purposes. Breath is fundamental to human life, as it provides oxygen—the essential physiological factor sustaining bodily functions.

Oxygen can be considered a *natural elixir*, given its crucial role in maintaining health. Research has indicated that various diseases arise from inadequate oxygen levels within the body, which can contribute to the onset and progression of numerous health conditions. Despite its vast benefits, oxygen must be present in sufficient quantities to be effective in therapeutic applications.

The method of *establishing the breath* serves as a natural means of increasing oxygen intake. Unlike artificial oxygen supplementation from tanks, this approach relies solely on the natural respiratory process, thereby eliminating the risk of adverse side effects. Through conscious regulation of breathing, this practice enhances the body's ability to absorb oxygen efficiently, offering a holistic and non-invasive method for promoting overall well-being.

Therefore, the practice of *establishing the breath* is a continuation of the process of *releasing the feather*. The act of

releasing the feather serves to determine the appropriate rhythm of the breath, which is then applied in the technique of *establishing the breath*. The method of practice for *establishing the breath* is as follows:

> While meditating or practising, inhale the breath (*assāsa*) in a manner that corresponds to the duration of the *release of the feather*. This is the moment of recognising: *"We acknowledge the entire breath as we inhale."* This practice is referred to as *inhaling the breath*, and the breath reaches its endpoint where the mind resides—at the point known as the *paṭhavī-dhātu* (the Earth element base). This is typically located in the lower abdomen, just beneath the navel, approximately one palm's width. This phase corresponds to *Uppāda-khaṇa*, the moment of arising, which involves clear awareness of the length and depth of the inhalation.

1.When inhaling the breath deeply to the *paṭhavī-dhātu* (the base of the Earth element) in the lower abdomen, one should contract and tense the area around

the lower abdomen, using the diaphragm to hold the breath in. This is referred to as *establishing the breath* or *sustaining the breath*, which corresponds to *Ṭhiti-khaṇa*, the moment of stability. In this phase, one is fully aware of the action: *"We retain the body's formation as we inhale."* The duration for holding the breath should be the same as that of the *release of the feather*, ensuring a balanced and sustained pause.

2.Afterwards, gradually exhale, with the awareness: *"We acknowledge the entire breath as we exhale." "We retain the body's formation as we exhale."* This corresponds to *Bhanga-khaṇa*, the moment of dissolution. It is the mindful recognition of the breath's duration or rhythm, which was established during the *release of the feather* in the *establishing the breath* phase. Gradually exhale, matching the duration of the *release of the feather*, maintaining a balanced and steady rhythm.

Afterwards, gradually exhale, with the awareness: *"We acknowledge the entire breath as we exhale." "We retain the*

body's formation as we exhale." This corresponds to *Bhanga-khaṇa*, the moment of dissolution. It is the mindful recognition of the breath's duration or rhythm, which was established during the *release of the feather* in the *establishing the breath* phase. Gradually exhale, matching the duration of the *release of the feather*, maintaining a balanced and steady rhythm.

2. Breath Alignment for Beginners and Patients

Based on practical experience, when beginners or patients first engage in the practice, the body may not yet be accustomed to the three-phase breath cycle. In such cases, the body may struggle to adjust, or the patient may be too weak to sustain the practice for long periods. Therefore, it is advised that practitioners adjust the length of the breath according to their abilities, allowing the body to gradually adapt and accumulate the necessary oxygen. For patients, the practice should be tailored to their physical condition, as follows:

1. Inhale deeply, bringing the breath to the base of the Earth Element (*Pathavīdhātu*), located in the lower abdomen or just beneath the navel, roughly one palm's width in size.

2. Once the breath reaches the deepest point of the lower abdomen (*Pathavīdhātu*), tense and contract the area, using the diaphragm to hold the breath in.

3. Then, exhale slowly.

During the inhalation, holding the breath, and exhalation, the length of each breath phase should be consistent across the three stages. For patients, a counting method can be used, such as:

1. Inhale while counting slowly from 1 to 10 in the mind.
2. Hold the breath while counting aloud from 1 to 10 slowly.
3. Exhale while counting slowly from 1 to 10 in the mind.

However, the practitioner should observe the patient's ability to count from 1 to 10. If this is too difficult, the counting should be reduced, for example: 10-10-10, 8-8-8, 6-6-6, or 5-5-5.

Note: The method of Breath Alignment is not the same as holding the breath. Breath retention involves blocking the airway at the throat, which is incorrect. This method can prevent sufficient oxygen from reaching the brain, leading to dizziness or fainting if practised continuously.

To assess whether the breath-holding is being done correctly or incorrectly, consider the following:

1. When setting Breath Alignment, observe if the breath is directed down to the lower abdomen.

2. Ensure that the breath does not ascend into the throat or windpipe. If the breath volume rises to this area, the body will automatically initiate a breath-holding response.

3. Test by counting aloud from 1 to 10. When performing the correct method, the practitioner should be able to speak or count without expelling air from the abdomen. If air escapes from the abdominal cavity while speaking or counting, the technique is incorrect.

4. If holding the breath, it will not be possible to speak or count, as the airway in the throat is blocked.

5. Ākāsa Dhātu (Space Element) - Tip of the Nose

4. Vāyo Dhātu (Wind Element) - Windpipe

3. Tejo Dhātu (Fire Element) - Front Chest
2. Āpo Dhātu (Water Element) - Chest
1. Paṭhavī Dhātu (Earth Element) - Lower Abdomen

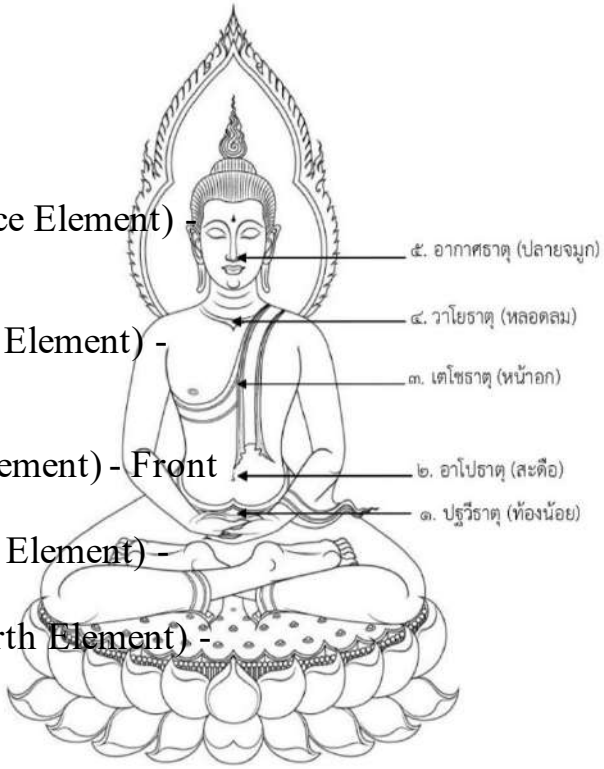
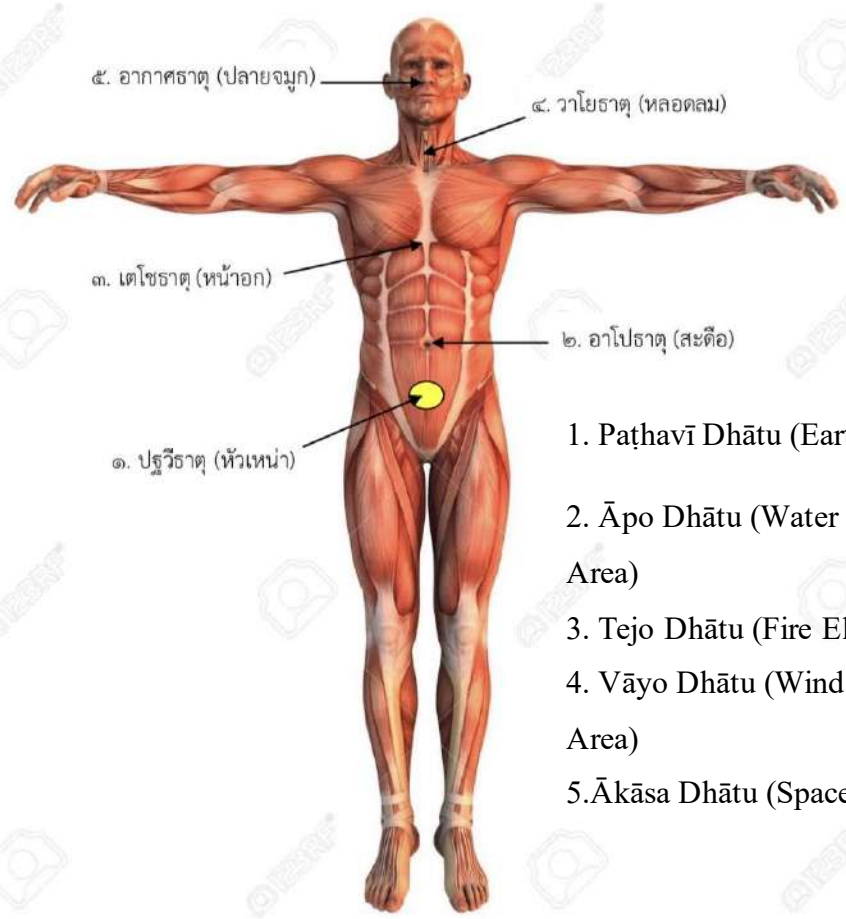


Illustration of Elemental Bases for Practice

The positions of the elemental bases depicted in this illustration serve as a guideline for practice in accordance with the principles of *Satipaṭṭhāna* and *Paṭisambhidāmagga*. These bases are utilised as a framework for therapeutic applications in healing.



1. Paṭhavī Dhātu (Earth Element) - Lower Abdomen
2. Āpo Dhātu (Water Element) - Navel (Stomach Area)
3. Tejo Dhātu (Fire Element) - Chest (Heart Area)
4. Vāyo Dhātu (Wind Element) - Windpipe (Throat Area)
5.Ākāsa Dhātu (Space Element) - Tip of the Nose

Significance and Meaning of Elemental Bases in Practice

1. Base of the Earth Element (*Paṭhavī Dhātu*) – Positioned in the lower abdomen, this base pertains to tangible and material aspects of existence.

2. Base of the Water Element (*Āpo Dhātu*) – Located at the navel, this base is associated with fluidity, softness, cohesion, connection, and compassion.

3. Base of the Fire Element (*Tejo Dhātu*) – Situated in the chest, this base relates to body temperature, emotional heat, and the modulation of pace—either slowing down or accelerating bodily and mental processes.

4. Base of the Air Element (*Vāyo Dhātu*) – Found at the windpipe, this base governs bodily movement and ensures the synchronisation of mind and body. It signifies non-attachment and the ability to let go, even across different realms or states of existence.

5. Base of the Ether Element (*Ākāsa Dhātu*) – Located at the tip of the nose, this base represents the empty spaces within the body.

The identification and regulation of these elemental bases serve to maintain physiological balance or to stimulate bodily changes. This practice can enhance the efficiency of various bodily functions or expedite the body's natural self-repair mechanisms, particularly in response to illness resulting from functional imbalances within the system.

The Benefits of Breath Alignment

1. Enhanced Oxygen Intake

Practicing breath alignment (Tang Lom) increases oxygen intake, as most people naturally take shallow breaths that do not fully reach the base of the earth element (Prithvi Tattva) in the body. Short and incomplete breaths result in lower oxygen absorption, whereas deep breathing allows for greater oxygenation.

2. Cellular Oxygenation through Breath Suspension

When breath is held in suspension, oxygen is naturally pushed through the body, permeating the cells and being released through the pores. This process allows cells to fully absorb oxygen, stimulating their activity and enhancing overall cellular function.

3. Activation of Cellular Energy and RNA Function

The generation of bliss (Pīti) during breath control creates bioelectrical signals that activate cellular function, accelerating cellular repair and renewal. This practice also stimulates RNA (Ribonucleic Acid) activity, encouraging protein synthesis to support genetic repair, restoring the body's natural strength and equilibrium more efficiently.

4. Karmic Purification through Breath Suspension

The temporary cessation of inhalation and exhalation during breath retention is akin to a state of stillness, resembling the absence of life. In yogic and spiritual traditions, this state is believed to symbolically clear karmic debts, reducing the impact of negative karma accumulated from past actions.

This breath control technique helps individuals develop a deeper connection with nature, particularly in mastering the balance of the fundamental elements (Mahabhuta) essential for sustaining life. By understanding and harnessing these elements, practitioners can optimise their benefits and even correct energetic imbalances that contribute to illness and disease. Various scientific studies have also confirmed the importance of oxygen in healing and overall health restoration.

4. The Benefits and Significance of Oxygen in Science

Oxygen (O_2) is an essential gas for sustaining life in both plants and animals. According to the American Thoracic Society, "Oxygen is a vital gas for the survival of plants and animals, yet the air we breathe today contains only 21% oxygen." In order to sustain life, the human body requires oxygen for cellular respiration and metabolic processes, which generate energy from

nutrients. If the cells of various organs receive insufficient oxygen or experience oxygen deprivation, those organs may fail, ultimately leading to cell death. Therefore, oxygen is fundamentally important for human survival.

Chaiwat Jenwanich has stated that oxygen is one of the most beneficial elements. In addition to being essential for respiration and metabolism, oxygen plays a crucial role in various physiological functions. It enhances the immune system, enabling white blood cells to combat bacterial infections more effectively, thus aiding in disease prevention. Furthermore, oxygen is a key atomic component in vitamins and minerals. Apart from its role in nutrient composition, inhaled oxygen (O_2) is indispensable for cellular respiration, which facilitates energy production and waste elimination from the body.

Medical Applications of Oxygen

Oxygen therapy is widely utilised in the medical field due to its healing properties. It accelerates wound healing, particularly in chronic conditions such as diabetic ulcers, vascular wounds, and radiation-induced injuries. Administering oxygen increases its concentration in the tissues surrounding the wound, thereby enhancing cellular function, promoting bacterial elimination,

stimulating tissue regeneration, and encouraging the formation of new capillaries, ultimately leading to faster wound recovery. Additionally, oxygen therapy is crucial in the treatment of pneumonia and various respiratory conditions.

5. Adverse Effects on the Body and Diseases Resulting from Oxygen Deficiency

When the body lacks sufficient oxygen, all cells experience oxygen deprivation, leading to various symptoms and health complications. Common symptoms of oxygen deficiency include fatigue, muscle pain, exhaustion, depression, dizziness, restlessness, memory impairment or loss, circulatory dysfunction, digestive and absorption disorders, increased gastric acid levels, weakened immune response, and increased susceptibility to infections.

A prolonged insufficiency of oxygen can contribute to a range of medical conditions, including:

- Respiratory and Thoracic Disorders: Coughing, constricted oesophagus, thoracic diseases, difficulty breathing, insomnia-related coughing, snoring, and pulmonary conditions such as asthma, bronchitis, and influenza (acute viral infections).

- Gastrointestinal Disorders: Anorexia or loss of appetite, impaired nutrient absorption, gastric ulcers, and duodenal ulcers.
- Cardiovascular Conditions: Irregular heartbeat (*arrhythmia*), heart disease, and congestive heart failure.
- Musculoskeletal Disorders: Rheumatism, arthritis, chronic muscle pain due to lactic acid accumulation, and inflammation.
- Haematological Disorders: Anaemia, blood toxicity, and circulatory issues such as numbness in the extremities and muscle cramps.
- Neurological and Psychological Conditions: Chronic fatigue, stress, depression, and anxiety.
- Immune System Dysfunction: Increased susceptibility to infections and immune system abnormalities.
- Cancer and Tumour Growth: Oxygen deficiency has been associated with tumour formation and abnormal cell proliferation.
- Other Physiological Impairments: Swelling (oedema), constipation, and impaired wound healing.

Oxygen plays a crucial role in maintaining overall health, and its deficiency can lead to systemic imbalances that affect multiple

organ systems. Understanding these consequences highlights the importance of adequate oxygen supply for sustaining physiological functions and preventing disease.

1. **Cancer**

"Oxygen deficiency is a contributing factor to various diseases, including cancer." *– Dr. Inoue, Dr. Warburg (Nobel Prize Winner), and Dr. Odeuall.*

Cancer is a group of diseases characterised by abnormal cellular growth due to genetic mutations or alterations in DNA. These mutations cause cells to proliferate at an uncontrolled rate, leading to the formation of abnormal tissue masses, commonly known as tumours. As the tumour expands, it may outgrow its blood supply, resulting in cell death within the mass due to a lack of oxygen and nutrients. Cancer is classified according to the organ or tissue in which it originates, such as lung cancer, brain cancer, breast cancer, cervical cancer, leukaemia, lymphoma, and skin cancer.

Dr. Otto Warburg, a renowned scientist who received the Nobel Prize twice (in 1931 and 1944) for his groundbreaking research on cancer, discovered that a fundamental cause of cancer is cellular respiration dysfunction. Under normal conditions,

healthy cells generate energy through aerobic respiration, a process that requires oxygen. However, in an oxygen-deprived environment, cells switch to anaerobic respiration, a less efficient energy production method that does not require oxygen. This metabolic shift creates conditions conducive to the transformation of normal cells into cancerous ones. Warburg's findings suggest that chronic oxygen deprivation in the body significantly increases the risk of cancer development.

2. **Stroke (Cerebrovascular Disease)**

Stroke is a medical condition resulting from oxygen deprivation in the brain due to either a blockage (ischaemic stroke) or rupture (haemorrhagic stroke) of blood vessels supplying the brain. This disruption in blood flow leads to impaired function in affected areas of the brain. As the brain is responsible for regulating various bodily functions, oxygen deprivation can result in significant neurological deficits. Patients may experience difficulties with speech, behaviour, and memory, as well as muscle weakness or paralysis in areas of the body controlled by the affected brain region.

Currently, stroke is the third leading cause of death worldwide, following heart disease and cancer. In Thailand, it is

estimated that approximately 150,000 individuals suffer from a stroke each year, with incidence rates increasing annually. Research indicates a prevalence of 690 stroke cases per 100,000 individuals in Thailand, with approximately 70% of cases classified as ischaemic stroke (*Phraphat Thammasaroj*).

3. Emphysema

Emphysema is a chronic lung condition classified as a subtype of Chronic Obstructive Pulmonary Disease (COPD). It is caused by the destruction of alveoli (air sacs) in the lungs, which significantly reduces the body's ability to extract oxygen from the air. As a result, individuals with emphysema often experience shortness of breath and an increased respiratory rate (*Satawat Leksanga & Kittipong Sukunee*).

The lungs contain numerous small alveoli responsible for oxygenating the blood and removing carbon dioxide. In emphysema, chronic irritation damages the lining of the airways and alveoli, leading to the breakdown of proteins within the respiratory tract. This process thickens the bronchial walls and impairs oxygen exchange, ultimately causing breathlessness and difficulty in breathing.

Oxygen therapy is particularly beneficial for individuals with emphysema, as it reduces the workload on the heart, improves cardiac function, and enhances respiratory muscle efficiency. Patients receiving supplemental oxygen report decreased fatigue, improved sleep quality, and enhanced cognitive function. Moreover, long-term oxygen therapy has been associated with increased life expectancy.

Currently, medical guidelines recommend home oxygen therapy in two cases:

1. Continuous Oxygen Therapy – If a patient's blood oxygen saturation level remains below 90% at all times, oxygen therapy is recommended to maintain levels between 90–92% for at least 15 hours per day. Longer durations provide additional benefits.
2. Intermittent Oxygen Therapy – Some patients experience episodic oxygen desaturation, particularly during sleep or physical activity. In such cases, oxygen supplementation is advised only during those periods.

Thus, it is evident that controlled breathing techniques, such as Anapanasati (mindful breathing), can help regulate oxygen intake and maximise its utilisation. Oxygen plays a crucial role in transporting red blood cells to tissues and cells, facilitating growth

and metabolic processes. Simultaneously, it aids in waste elimination through cellular respiration. Ensuring an adequate oxygen supply enhances organ efficiency, thereby promoting overall physiological well-being.

4

The Use of Mala-Prayer Beads in Meditation

Mala-Prayer beads, an essential tool for meditation, have existed for thousands of years, even prior to the advent of Buddhism. They are considered crucial for helping practitioners focus their minds and foster the emergence of positive mental states, such as joy and rapture, which are easier to remember and recall. The beads are used alongside chanting or mantras in meditation, a practice that is particularly significant within Buddhism, as exemplified in the teachings of *Manasikara* (the mind's attentiveness). For example, *Khana* (counting) involves the act of numbering, which is synchronised with mindful breathing techniques, such as *Anupanthana* (following the breath). Without Mala-prayer beads, practitioners may forget the mental states they experience, including the rapture or joy that occurs, as well as its connection to the characteristics of impermanence. The beads help maintain awareness of these states by marking the phases of breathing, including the inhalation (*Upata-citta*), the retention of the breath (*Thiti-citta*), and the exhalation (*Bhanga-citta*).

As such, Mala-prayer beads are integral in aiding practitioners to remain mindful and focused on the mental states and imagery that arise during meditation, thereby reinforcing the cultivation of *Sati* (mindfulness). Mala-Prayer beads facilitate the remembrance of these mental states, ensuring they do not become forgotten during the practice.

Prayer beads play a key role in facilitating the discovery of rapture within meditation, being specifically paired with *Manasikara* that begins with *Khanna* (counting) of the beads. They serve as an auxiliary tool that becomes effective once one has progressed through earlier stages of meditation, such as *Ukkhekhosa* (the detachment of distractions). This transition enables the practitioner to focus on the body's internal awareness, with the hands gently manipulating the beads, while simultaneously controlling the body and speech. The hands, through their movement of the beads, support the process, akin to the position used in *Ukkhekhosa*, where the focus is shifted to the internal mental landscape.

The key distinction in *Manasikara* (counting the beads) is that the heart, not the mouth, initiates the sound. This marks a shift where the mind takes control, ensuring that the internal experience of mindfulness precedes outward verbal expression. In this

meditative state, the mind (or *citta*) leads, with the body following. The vocalisation of the chant (*vācī-sankhāra*) follows after the mind, leading to the gentle movement of the fingers over the beads.

Through the continuous practice of this method—whether walking forward (*Anuloma*) or backward (*Patiloma*)—it becomes important to distinguish between vocalisation (*vācī-sankhāra*) and the internal mental state (*manas-sankhāra*). When the mind leads the mouth, and the voice follows closely, this is referred to as *Pavāna* (meditation performed with the mind), whereas when the mouth leads, followed by the mind, it is called *Parikamma* (recitation).

The outcome of these practices differs depending on the intention and the focus of the mind. True achievement in these meditative practices can only be attained through the mind. This ability to manifest the desired outcome allows the practitioner to direct their meditation to specific objectives, whether these are related to personal attributes such as likability, recognition, or other desires. It is crucial for the practitioner to understand the positioning of the elements within the body and their corresponding effects, as this awareness influences the outcomes of the meditation practice.

1. Characteristics of Meditation Mala-Prayer Beads

1. The mala-prayer beads are divided into four sections, each representing the Four Great Elements (Mahābhūta-rūpa), namely Earth (soil).

2. Each section is separated by three spacer beads, symbolising the three characteristics of existence—birth, stability, and cessation (*Tri-lakṣaṇa*).

3. Within each section, there are 27 beads, representing the 27 *Mahākattā* (great mental states). In total, the mala-prayer beads comprise 108 beads, symbolising the 108 defilements (*Taṇhā*), which are the sources of desire and attachment.

4. The "heart bead" signifies the central role of the mind; it is the mind that governs and leads all things. The mind, in this sense, is the "inner body" (*kāya in kāya*).

5. When the beads are strung together to form a circular necklace, they symbolise the cycle of samsara (the cycle of birth, death, and rebirth), illustrating the perpetual cycle from which all things are bound and cannot escape without enlightenment.

Traditional Method by Somdej Phra Maha Thep Sri Sattathachulamonirattanalingkathipmahasami, the Supreme Patriarch of Sukhothai

:: Procedure

1. Begin by taking the full string of 108 prayer beads. Cut the string of beads while inhaling and reciting "Namo Tassa" once. Upon completing this, focus the breath with "Namo Tassa" and proceed to cut the beads.

2. Divide the beads into three groups, each consisting of 26 beads, accompanied by one spacer bead per group. This results in three groups of 27 beads.

Begin threading the beads onto the string. Start with the heart bead, reciting "Namo" three times and then focusing the breath with the following mantra: “Phutho Lokavilā Lānamanā Pitihāriyang Ākāsinimittang Misāwānamāreso Ēhiso Mārero.”

- When threading the first spacer bead, focus the breath and recite: "Buddhang Nā-Akantaṅ Saranang Kaccāmī."
- For the second spacer bead, focus the breath and recite: "Dhammang Nā-Akantaṅ Saranang Kaccāmī."

- For the third spacer bead, focus the breath and recite: "Sanghang Nā-Akantaṅ Saranang Kaccāmī."

The key to threading the prayer beads lies in breathing deeply, inhaling and exhaling, while simultaneously voicing the mantra.

Each bead is threaded as the breath and the sound merge, with each bead marked by its own mantra: "Nā Rājasīho Sattā Aha Chaiyā Chaiyā Chana Chana."

4. When threading the final bead (the 108th), focus the breath and recite: "Nātrung Nā Napidṭāng Arahangtrung Nā."

5. Upon setting Breath Alightment, chant:

“Sothaya Anupathithanang Wuttayokatho

Any action that has not been completed or fulfilled, the teacher should resolve for it to succeed through this formula:

Sothaya” Chant this three times.

When picking up the mala to place on your head, first bring it into your hands in the prayer position (Anjali Mudra) and set your intention by chanting:

“Iittho Sappannayatnang Ichchanto Asavakkhayang

Ittidhamang Anupapatto Ittimanatang Namami Hang”

3. The Method for Stringing Mala-Prayer Beads - For Lay Practitioners Traditional Method by Somdej Phra Maha Thep Sri Sattathachulamonirattanalingkathipmahasami, the Supreme Patriarch of Sukhothai

:: Procedure ::

1. Begin by taking the complete string of 108 prayer beads. Cut the string of beads while inhaling and reciting "Namo Tassa" once. Upon completing this, focus your breath and recite "Namo Tassa" again before proceeding to cut the string of beads.

2. Divide the beads into four groups, each consisting of 26 beads, along with one spacer bead in each group. This results in four groups, each containing 27 beads in total.

3. Begin threading the beads onto the string, starting with the heart bead. Recite "Namo" three times and then focus your breath while chanting:

"Phutho Jong Ma Bangket, Phoe Lōk Phra Phutho, Sodaya."

- As you thread the first spacer bead, focus your breath and recite: "Phuthang Nā-ākantang, Saranang Kacchāmi."

- When threading the second spacer bead, focus your breath and recite: "Dhammang Nā-ākantang, Saranang Kacchāmi."

- When threading the third spacer bead, focus your breath and recite:“Sanghang Nā-ākantang, Saranang Kacchāmi.”

The key to stringing the beads lies in inhaling deeply and breathing out fully as you chant the mantra. The intention is to have the mantra flow from the heart and synchronise with the breath. Each bead is threaded while reciting:
“Nā Rājasīho, Sattā Āha, Chaiyā, Chaiyā, Chana, Chana.”

4. When reaching the 108th bead (the last one) in the prayer bead counting, set the breath and recite:
"Na-trīng-na Na-pidtang Arahang-trīng-na"

Every time the prayer beads are picked up, they should be placed over the head, held in the hands in a prayer position, and the breath should be set while reciting:

"I-iththo Sabbannutaññānaṅ Ichchhanto Āsava-kkhayaṅ
Itthidhammaṅ Anuppatto Itthimanataṅ Namāmihang"

The Image of Prayer Beads and the Components of a Prayer Bead String

5

Meditation, Recitation, and the Significance of "Namo"

The practice of meditation is aimed at attaining Magga Sacca (the truth of the path), beginning with the preliminary stage that practitioners strive to reach. This is because it serves as the first step of the Noble Path, which is the realization of Buddhānubhāva (the power of the Buddha) through one's life and existence (Attabhāvaṅga). Having already declared a truthful vow as an offering to the Buddha, this practice brings great merits to the practitioner.

At the initial stage, the benefits include:

- Eliminating all suffering
- Removing all dangers and obstacles
- Eradicating all afflictions of ordinary beings who have yet to attain liberation

Furthermore, one's life will progress, prosper, and flourish through the power of Buddhānubhāva. When we practice correctly and in accordance with the Four Foundations of Mindfulness (Satipaṭṭhāna)—particularly the first foundation, which is the contemplation of the body within the body—we naturally receive

protection from the Ārakkha Devas (guardian deities of Buddhism). These deities shield us from external disturbances and difficulties, preventing us from experiencing distress caused by external factors.

This is the first experience that practitioners will come to recognize when they practice correctly. How significant is the recitation of "Namo" in this practice?

1. The Language of the Devas

The language used in spiritual practice is one that is understood by the deities, allowing them to recognise and rejoice in our virtuous conduct. This ensures that there are no obstacles in our practice, as the deities, unable to perform merit-making due to their lack of physical form, rely on rejoicing in the good deeds of practitioners. Their role is to protect, assist, and support our practice, ensuring that we are free from physical and mental suffering. Consequently, their presence contributes to the flourishing and progress of our lives, enabling us to engage in the practice of great merit, which in turn benefits the deities.

2. The Role of "Namo" in the Control and Connection of the 18 Elements

"Namo" serves to control and connect the 18 elements, or *Aṭṭhārasadhātu*, by utilising speech akin to the practice of chanting (Frequency). It bridges the physical body (Mass) and the mind (Plasma), harmonising the frequency of both to create a unified, coherent state. This results in the emergence of a new frequency condition that is controllable, referred to as *Pahiththigāya* (Energy), akin to a photon.

18 Elements (Aṭṭhārasa Dhātu)

Physical Element (Dhātu)	**Material Aspect (Rūpa Dhātu)**	**Consciousness Aspect (Viññāṇa Dhātu)**
Cakkhu Dhātu (Eye Element)	Rūpa Dhātu (Form Element)	Cakkhuviññāṇa Dhātu (Eye Consciousness Element)
Sota Dhātu (Ear Element)	Sadda Dhātu (Sound Element)	Sotaviññāṇa Dhātu (Ear Consciousness Element)
Ghana Dhātu (Nose Element)	Gandha Dhātu (Smell Element)	Ghanaviññāṇa Dhātu (Nose Consciousness Element)
Jivhā Dhātu (Tongue Element)	Rasa Dhātu (Taste Element)	Jivhāviññāṇa Dhātu (Tongue Consciousness Element)
Kāya Dhātu (Body Element)	Phoṭṭhappa Dhātu (Tactile Element)	Kāya Viññāṇa Dhātu (Body Consciousness Element)
Mano Dhātu (Mind Element)	Dhamma Dhātu (Mental Object Element)	Mano Viññāṇa Dhātu (Mind Consciousness Element)

3. The Wave of Chanting Speech (Verbal Fabrication - Vācā Pitta Saṅkhāra) as a Frequency Adjuster

Speech, specifically chanting (mantra or recitation), serves as a frequency (vibration) adjuster. It is associated with the Earth Element (Paṭhavī Dhātu), which acts as the foundation for all elements. This function connects the physical body (Rūpa-kāya), which has the nature of Sanidassana Sappaṭigha (Mass - visible and tangible), with the mental body (Nāma-kāya), which has the nature of Anidassana Sappaṭigha (Plasma - invisible and intangible).

Through speech (the wave of chanting), the frequencies of both the physical and mental realms are adjusted and synchronized into a new controlled frequency. This harmonization unifies both Rūpa (form) and Nāma (mind), resulting in a state known as "Pahiddhi Kāya Enubhāvena" (Energy). This energy resembles a photon, which transforms from a particle into energy that shifts according to thought.

This phenomenon has been scientifically validated by CERN (European Organization for Nuclear Research), confirming the truth of the Buddha's words as precisely recorded in Pāli scriptures:

"Kathaṁ uppādaṭṭhiti-bhaṅgavasena khaṇattayamekacittakkhaṇaṁ nāma. Tāni pana sattarasa cittakkhaṇāni rūpadhammāna māyu."

This passage describes the three moments of consciousness—arising, sustaining, and ceasing—within a single mind-moment, affirming the dynamic transformation of physical and mental energies.

The determination of the mind's object through the ability to be aware of mental objects (natural mindfulness that recognizes the qualities of the Buddha) is based on Atimahantaramaṇa (the supreme meditation object). This means setting the mind's object with mindfulness, which involves controlling through meditative chanting from within, from the position of the inner body (the heart/mind) by maintaining awareness of this inner position through breathing, incorporating Atimahantaramaṇa as follows:

1. Upāda-khaṇa = The moment of arising = Assāsa (inhalation)
2. Ṭhiti-khaṇa = The moment of sustaining = Suspending both inhalation and exhalation (holding and stabilizing the breath)
3. Bhanga-khaṇa = The moment of ceasing = Passāsa (exhalation)

This describes the three phases of mindfulness of breathing in connection with the meditative object, which aligns with the

fundamental Buddhist principle of impermanence (anicca), showing how all mental and physical phenomena arise, persist momentarily, and then pass away.

The various mind-moments (citta-khaṇa) consist of 17 moments of consciousness, with the mind door (mano-dvāra, the inner body) controlling them with an additional one, making a total of 18. These 18 moments define the lifespan of all material phenomena (rūpa-dhamma) within saṁsāra (the cycle of existence).

All forms exist by relying on the elements (dhātu), and the transformation and variation of these forms result from the changes in the 18 elements. When one gains control over the 18 elements, they fall under the mastery of the practitioner, who is known as a Dhātu-kusalatā-bhikkhu (one who has mastery over the 18 elements).

The chant "Namo" consists of 18 syllables, with each syllable carrying a unique frequency, serving the function of stimulating and awakening the 18 elements of all material forms through verbal fabrications (Vācā-Pitta Saṅkhāra). These fabrications have the nature of the Earth element (Paṭhavī Dhātu), which serves as the foundation for all elements.

The reason for breathing deeply and holding the breath for an extended period is to sustain mindfulness (sati) of Atimahantaramaṇa (the supreme meditative object) for as long as possible. This practice ensures the practitioner maintains deep awareness and control over the transformative forces within the body and mind.

To avoid confusion for those on the path to enlightenment, it is essential to clarify the nature of these mental states, as they are crucial in meditation practice. Mindfulness (*sati*) is the primary tool in this process, understood as the natural ability to recollect and observe mental states. A key distinction in this practice lies between thinking, imagining, and remembering.

1. **Thinking** refers to the functioning of the mind (any nature that thinks is referred to as the mind). Thinking manifests as text or numbers (Text & Number). For instance, one might experience a moment of mental block during an exam, unable to recall information because it was forgotten or not remembered.

2.Remembering also involves the mind's activity, but it primarily involves the use of complex images compared to those perceived by the visual senses. These images are then compared

with established memories or recognitions. Without a database of prior knowledge, one may fail to recall. For example, one might see a person but be unable to remember their identity, name, or where they met. Thus, remembering is characterised by visual imagery.

3. Recollection involves the integration of emotionally charged impressions. For instance, when we think of our mother, we vividly see her image, hear her voice, and recall the emotional connection as if those moments are happening now. This type of recollection is what is utilised to cultivate "mindfulness", or the awareness of emotional states.

The nature of emotions, as described in Pāli, is referred to as *Visayapuppāvatti* within the five faculties (Pañcatvāra) of the body, and it comprises four distinct characteristics:

1. Ātimahāntārammaṇa: This is the longest-lasting emotional state.
2. Mahāntārammaṇa: This represents an emotional state of moderate duration.
3. Parittārammaṇa: This refers to a brief emotional state.
4. Itiparittārammaṇa: This denotes the shortest emotional state.

Within the mental faculties of the body, there are two types of emotional states (which influence behaviour in terms of visualisation and memory, especially when using the meditative technique of *Kasina*):

1. **Vibhūtārammaṇa**: This is a clearly perceived emotion.
2. **Avibhūtārammaṇa**: This refers to an unclear or indistinct emotion.

As referenced in the Pāli text *Apidhammatha Saṅkaha*, the nature of these emotional states is articulated as follows: *Ātimantam, Mahantam, Parittam, Atiparittam ye ti Pañcatvāre, Manotvārepan Vibhūtam, Avibhūtam ye ti Chadhā Visayapuppāvatti Veditappā*.

These teachings illustrate the complex interplay of thought, memory, and emotional recollection, each contributing to the cultivation of mindfulness through their respective frequencies and characteristics

4. Mindfulness, Emotion, Feeling in Feeling, Mind in Mind

Mindfulness (Sati) is the natural awareness of emotions. This is what the Buddha established as a fundamental principle for Yogāvacara (meditative practitioners) who seek liberation from

rebirth and existence—to no longer be trapped in the cycle of saṁsāra (the endless cycle of birth, death, and rebirth).
The answer to the question, "Why are humans born?", has only one true response:

"We are born to perceive and accumulate emotions (mental impressions)."

These emotions, whether wholesome or unwholesome, meritorious or sinful, create karmic consequences (vipāka) that continue in an unbroken chain, becoming the very cause of rebirth.

Thus, the path to Nibbāna requires mindfulness (Sati) as the key to controlling emotions. By being aware and choosing which emotions to receive, through the power of the inner body (kāya-in-kāya), one establishes the foundation of Satipaṭṭhāna practice—to reach direct insight into the body within the body and to cut off emotional influences from the external sensory pathways (pañca-dvāra-vīthi - the five sense doors).

By using mindfulness (Sati) to govern the emotions of the inner body (kāya-in-kāya)—which is equivalent to the mind (mano, the heart/mind)—one determines whether to accept or reject emotions arising from external sense contacts (āyatana). These emotions stimulate the inner body, which then commands the outer body (rūpa-kāya) to react.

- When the emotion is agreeable (nibbatta-ārammaṇa), the outer body accepts it.
- When the emotion is disagreeable (anibbatta-ārammaṇa), the outer body rejects it.

This satisfaction and dissatisfaction within the inner body (nāma-kāya, the mental body) give rise to pleasant feelings (sukha-vedanā) and unpleasant feelings (dukkha-vedanā). This is what is called "feeling in feeling" (vedanā-in-vedanā)—the emotion that arises directly within the inner body before it is expressed externally through the physical body (outer body).

This understanding is part of the second principle of the Satipaṭṭhāna Sutta (Discourse on the Four Foundations of Mindfulness).

To suppress and regulate feelings within the inner body, one must use mindfulness (Sati) to recognize emotions and decide which emotions should enter or be blocked from entering the inner body.

This process is known as "controlling feeling in feeling" (vedanā-in-vedanā control).

Feeling (Vedanā) is the Source of Ignorance (Avijjā), Which Leads to Karmic Consequences and Rebirth.

Thus, the elimination of emotions that generate feelings is the elimination of delusion (moha) and ignorance (avijjā), which are mental formations (cetasika-dhamma). As stated in the Buddha's words:

"Eppādānīrodhā ca ekārammanathukā cetoyutā ca vipaññāsadham cetasikā matā."

The emotions that arise are states of "Bhavaṅga Citta" (life-continuum consciousness), which occurs in the mind door (mano-dvāra, the inner body). This Bhavaṅga Citta accumulates feelings (vedanā), transforms into karmic consequences (vipāka), and becomes the condition for ignorance (avijjā), which leads to rebirth.

The practice of mindfulness in the mind-door process to extinguish Bhavaṅga Citta is called "Mind in Mind" (Citta in Citta), because Bhavaṅga Citta shares the same emotional state as the 52 mental factors (cetasika). When Bhavaṅga Citta is extinguished, deluded mental factors (moha cetasika) are also extinguished.

The Origin of Ignorance (Avijjā) and Its Relation to Defilements (Āsava)

- Ignorance (Avijjā) arises from Āsava (mental intoxicants or defilements).

- "Āsavānaṃ paccayā avijjā pavattati" – "Due to the arising of Āsava, ignorance continues to exist."
- Because āsava (defilements) exist, ignorance manifests, and karma (kamma) continues to produce effects.

The Root of Ignorance is Āsava

- The term "āsava" means fermentation, accumulation, or deep-seated conditioning in the mind (citta).
- This accumulation of unwholesome consciousness (akusala citta) leads to unwholesome volition (akusala cetanā), which manifests as defiled intentions (cetasika).
- Āsava causes ignorance (avijjā), and ignorance is the root of mental fabrications (saṅkhāra).

Thus, according to Dependent Origination (Paṭiccasamuppāda):

"Avijjā paccayā saṅkhārā" – "From ignorance arises mental formations (saṅkhāra)."

This highlights how ignorance and mental defilements (āsava) sustain the cycle of existence (saṁsāra), and overcoming them requires mindfulness and wisdom.

Thus, the extinction of Bhavaṅga Citta in the aspect of Moha Cetasika is called the cessation of Moha Cetasika (delusion), which dies along with the root of mental formations (saṅkhāra), that is, ignorance (avijjā).

Later, there was a misinterpretation in the translation of Pāli, leading to confusion, causing many to believe that "Cetasika (the inner body—the mind) perishes along with saṅkhāra." This misunderstanding arose due to the failure to fully explain the doctrinal meaning.

The Determination of Existence (Bhava), Realm (Bhūmi), and Rebirth (Jāti) Through Mindfulness (Sati)

- The process of determining existence (bhava), realm (bhūmi), and rebirth (jāti) is conducted through mindfulness (sati) controlling Bhavaṅga Citta in the mind-door process (mano-dvāra vīthi).
- This is done with the mental object (ārammaṇa) established through intention (adhiṭṭhāna) at the Ṭhiti-khaṇa (the moment of sustaining), which defines time (kāla) and place (desa) according to the aspiration of the yogāvacara (meditative practitioner), making it a feasible reality.

The Systematic Positioning (Niyama) of the Elements (Mahābhūta-rūpa), Their Combinations, and Conventional Foundations

The five elemental foundations of the Mahābhūta-rūpa (great elements) are, in reality, the basis of the five jhānic pathways (rūpāvacara-jhāna).

1. Earth Element (Paṭhavī Dhātu) = Located below the navel, in the lower abdomen.
2. Water Element (Āpo Dhātu) = Located at the diaphragm (end of the ribcage).
3. Fire Element (Tejo Dhātu) = Located at the heart, in the center of the chest.
4. Wind Element (Vāyo Dhātu) = Located at the throat, at the vocal cords.
5. Space Element (Ākāsa Dhātu) = Located at the tip of the nose (just before the final exhalation).

Thus, it can be observed that prayer beads (mālā) serve as a tool or an instrument for training mindfulness in recognizing the interaction between the physical body (Mass) and the non-physical (Plasma).

This practice trains the mind to regulate the function of Plasma within the body, enhancing its efficiency. This understanding contributes to therapeutic and healing benefits in maintaining health and well-being.

6

Cicada Molting and Disease Treatment

1. The Art of Cicada Molting

The practice of Cicada Molting draws upon the principles of Ānāpānasati (mindfulness of breathing), adapting them to suit specific therapeutic applications. Originally, this technique was taught by Bodhidharma, also known as Da-mo, the 28th patriarch of Chan Buddhism, who was directly descended from the Buddha Śākyamuni through Pha Nagajuna. Bodhidharma travelled from Jambudvīpa (India) to China, where he established the Shaolin Monastery (Northern). This practice is divided into two main components:

1. External Practice (Lai Gong):

This aspect involves physical training (external body), known as exercises to strengthen tendons and cleanse bones. The practice resembles physical movements and body exercises designed to promote physical strength. This form of training was originally used to prepare monks and novices at the Shaolin Monastery, incorporating foundational martial arts moves such

as Po Baoyi (Crossing the Ten Directions), which are basic exercises in Shaolin training.

2. Internal Practice (Qi Gong):

This phase focuses on the use of the mind (the internal body), merging it with the power of Buddha's virtues through meditation. The practitioner draws the Buddha's power into themselves to enhance and replace their original internal body, with mindfulness (sati) acting as the control mechanism for this energy. The practice is used to treat injuries, ailments, and various diseases.

The essence of the Cicada Molting practice lies in mindfulness, which refers to the awareness of emotions in each moment as the breath enters and circulates through the body. The practitioner must be mindful of the sensations, feelings, and emotions during the process of breathing, ensuring that the breath is aligned with the correct direction. Crucially, the practice incorporates the use of nimitta or mental imagery (meaning "sign" or "mark") to control the direction of the breath according to the practitioner's intentions. The success of the Cicada Molting practice is determined by the clarity of the nimitta—if the mental image is vivid and precise, the practice will be effective.

2. Cicada Molting: Controlling the Function of the Nervous System

The nervous system is responsible for regulating the functions of various organs within the body, ensuring that all systems work in harmony to allow the body to adapt to both internal and external environments, thereby enabling individuals to behave and live normally. Furthermore, the nervous system is the source of thought, memory, emotions, intellect, intelligence, wit, reasoning, decision-making, and the expression of emotions and sensory communication. It also plays a key role in the development of illnesses caused by dysfunctions, which often arise from the context of human lifestyle. Factors such as consumption, drinking, eating, thoughts, stress, insufficient rest, and environmental changes all contribute to imbalances that the body must adjust to in various ways. These imbalances, or states of bodily weakness, lead to decreased efficiency in the body's functioning and are the root cause of many diseases.

3. **Controlling the Central Nervous System**

The Central Nervous System (CNS) serves as the primary hub for neural signals and is the largest centre for processing information. It comprises the brain and spinal cord and functions

similarly to the body's computer, regulating various processes, analysing data, and commanding movement to ensure the body operates normally and can survive in an ever-changing environment.

The structure of the nervous system plays a crucial role in perception as it links sensory input from stimuli with sensory organs. Neurons, which respond to stimuli, generate nerve signals and transmit them through dendrites and axons, enabling communication between nerve cells. Synapses act as connectors before the nerve impulses are sent to the brain for processing and command, which triggers appropriate responses based on perceived stimuli. The structure of the nervous system is, therefore, vital in the brain's processing of information and the resulting understanding of received knowledge.

The human brain is the centre of the nervous system and governs all bodily functions. It is responsible for processing all sensory inputs and controlling the muscles. These muscles can either be directly controlled via the motor nervous system, such as in the arms and legs, or indirectly controlled via the autonomic nervous system, which governs functions we cannot consciously regulate, such as the heart, smooth muscles, and various internal

glands. Additionally, the brain coordinates the functions of different organ systems and supports higher-level functions such as memory, emotion, reasoning, learning, creativity, and calculation. It receives information through the nervous system, which manages and coordinates the body's movements, relaying sensory data and experiences to the brain, the central hub for cognition, personality, movement, and behaviour. All information is transmitted to the CNS through the spinal cord, where sensory messages are relayed to every part of the body. The brain, as the largest part of the nervous system, links various points in the body. The spinal cord is part of the CNS, extending from the brain and acting as a conduit for nerve impulses to command the body's lower regions. Sensory and motor nerve impulses are transmitted via spinal nerves.

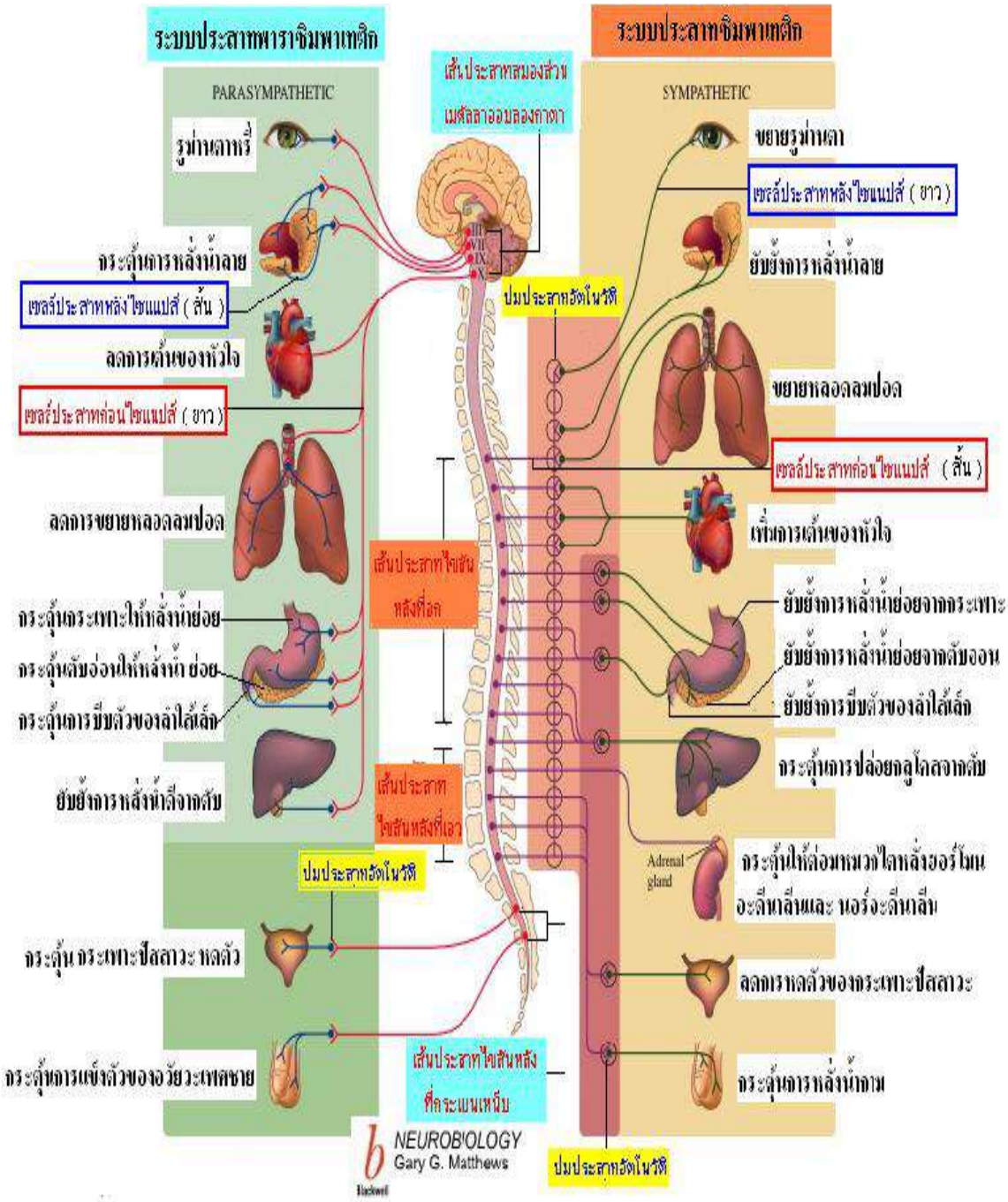
The spinal cord comprises grey matter and white matter. Grey matter consists of nerve cells, while white matter is made up of nerve fibres. These two types of tissue are connected by connective tissue and contain abundant blood vessels and lymphatic vessels.

Functions of the spinal cord include:

1. Serving as the centre for spinal reflex actions in the trunk, arms, and legs, helping protect the body.
2. Acting as a conduction pathway that transmits sensory information to the brain and sends commands from the brain to various body parts.
3. Regulating the growth of organs and parts that are connected by spinal nerves, a function known as the "trophic function."

Thus, the practice of Cicada Molting involves training the nervous system to regulate the movement of neurotransmitters, brainwave frequencies, and the flow of nerve impulses from the central nervous system to the peripheral nervous system and organs. This enhances the efficiency of these systems through the central nervous system's controlled management, facilitated by the practice of Cicada Molting.

Diagram of the Central Nervous System and Peripheral Nervous System



4. The Practice of Cicada Molting

The practice of "Cicada Molting" is one method of applying the principle of Anapanasati (mindfulness of breathing). It involves specific principles and steps designed for therapeutic purposes, and it can be carried out in two ways as follows:

Step-by-Step Practice of "Cicada Molting" – Method 1

1. Lie flat on the floor, with the head raised enough to clearly see the tips of the toes without straining the neck. Avoid tensing the body; instead, allow both the body and the mind to relax while lying down on the floor.

"Illustration showing the posture for practicing cicada molting."

2. Focus the mind to achieve calmness through meditation, in order to control the mind and eliminate any emotions unrelated to the awareness of the breath.

3. Once the mind has settled into a state of calm, bring your "awareness" to the top of the head, at the crown of the skull

4. As you breathe in, imagine inhaling through the crown of the head, visualising the "radiant light" or contemplating the spiritual power of the Buddha. While inhaling, draw the light into your being.

5. Move the sensation of this breath towards the back of the head, passing through the spinal column, all the way down to the base of the spine

6. Once the sensation reaches the base of the spine, focus on this feeling at the root chakra (near the tailbone), halting the breath in a way that it remains suspended (for women, this would be at the uterus; for men, at the spermatic sac).

7. While holding the breath, maintain "awareness" throughout. Use this awareness to stay focused on the suspension of the breath at the root chakra or one hand-width below the navel. Keep the duration of this suspended breath equivalent to the time it takes for a feather to fall, or count slowly from 1 to 10 (to regulate oxygen intake in the body).

8. As you exhale, direct the sensation of breath and energy to move from the root chakra down through the palms of your hands and the soles of your feet. When the energy reaches the hands and feet, focus intently on releasing any illness or affliction, visualising these negative sensations leaving the body through the hands and feet, completed with the exhalation.

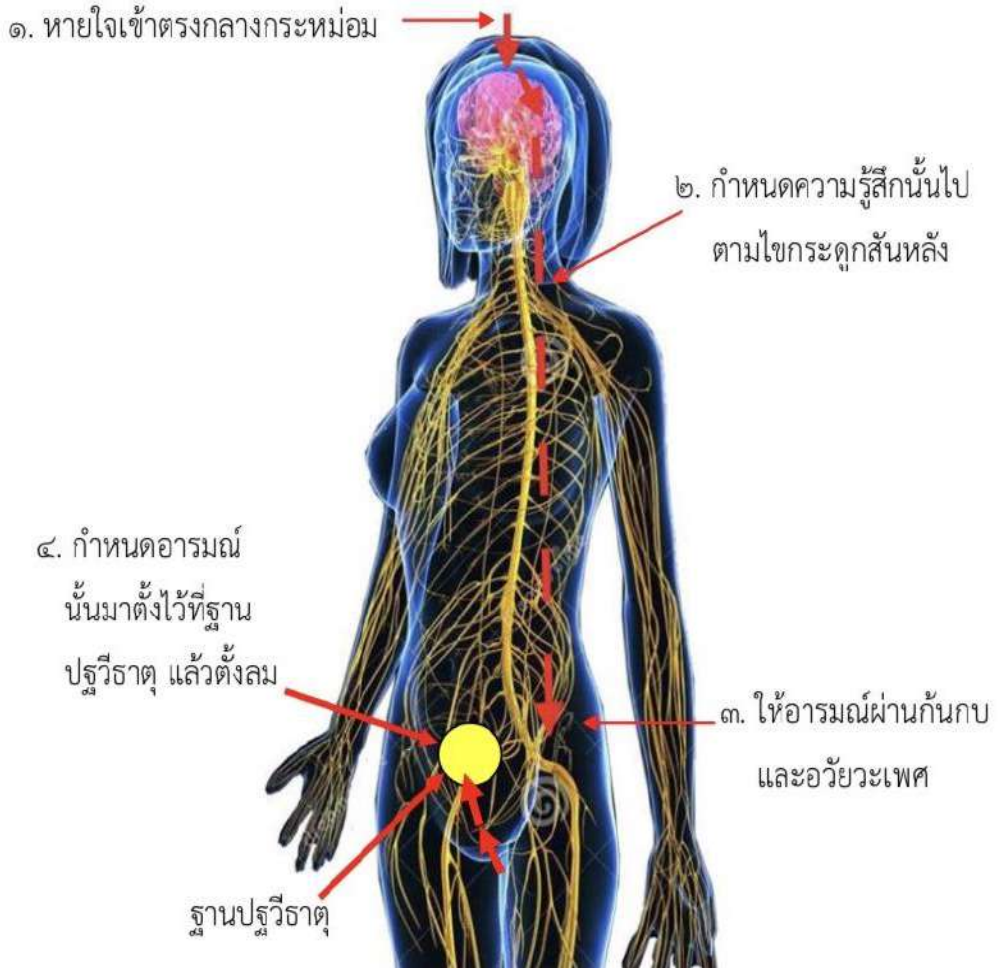


Illustration of the Flow of Energy According to the "Cicada Molting"

Steps for Practicing the Knowledge of "Cicada Molting" – Method 2

The dissolution of pain, disease, and ailments is specifically for individuals who are injured or suffering from illness of any kind. This process is divided into two components:

1. **Component 1:** For localised pain, such as cuts, bruises, or specific organ diseases like liver disease, kidney disease, heart disease, or cancer. In these cases, the exact location of the pain is identifiable. For instance, with external injuries, such as cuts from sharp objects or bruising from impacts like kicks or punches, the location is clear.
2. **Component 2:** For conditions where the illness is more generalized, such as fever of any kind, muscle strains, widespread body pain, or poisoning from ingestion or skin specific in terms of location. and nasal contact with toxins. These conditions are less.

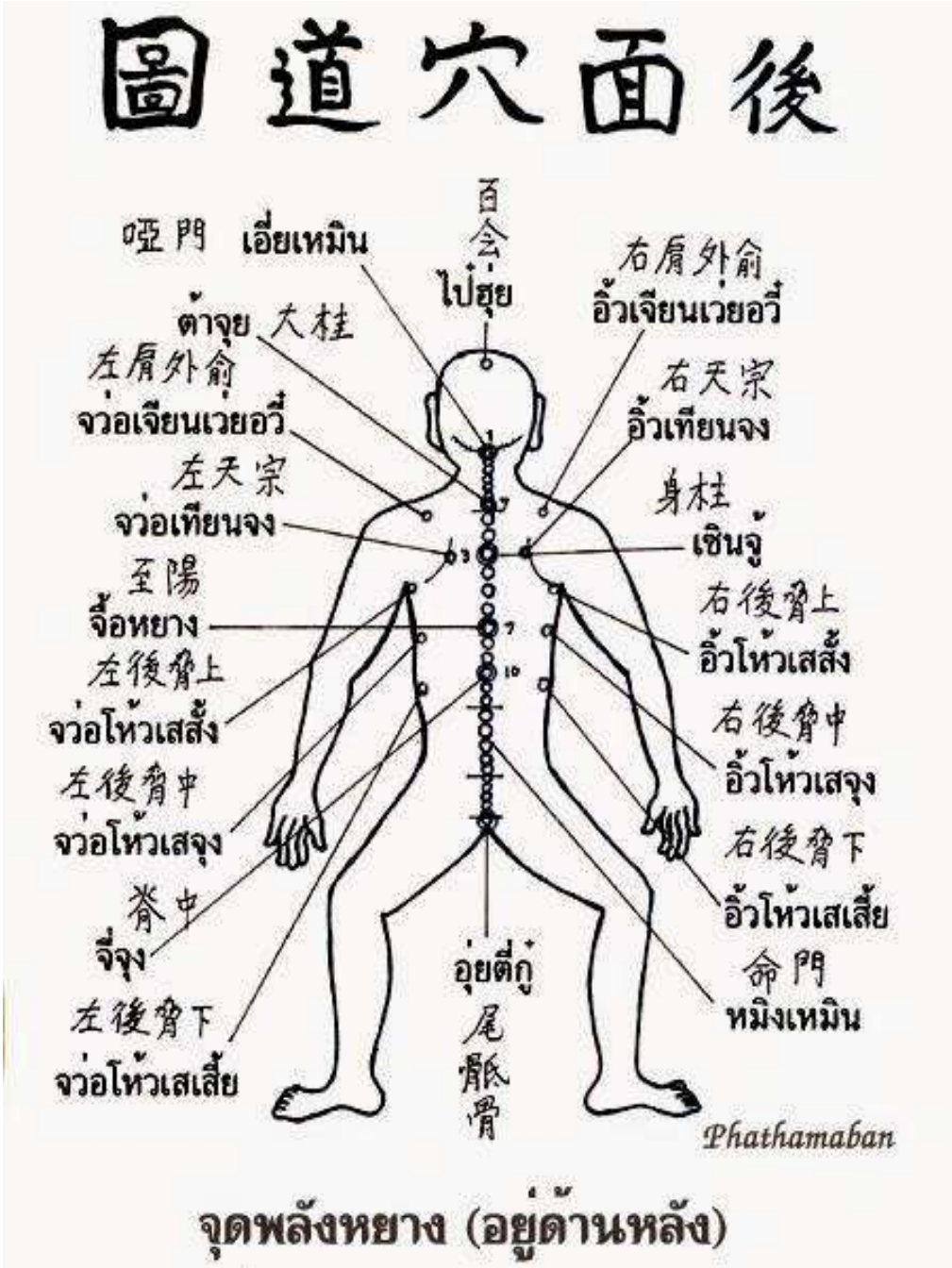


Illustration of the Locations of Various Energy Points in the Body

Manual 1: Targeted Healing

1. Choose a Comfortable Position – You may practice while sitting or lying down (since some individuals may have conditions that prevent them from lying down). Ensure the body is relaxed and free from tension.
2. Calm the Mind – Enter a meditative state, free from external distractions and emotions.
3. Use Mindfulness (Sati) to Focus on the Affected Area –

If the illness is internal, refer to an X-ray or medical scan to precisely identify the affected organ.

Then, visualize and direct the six-colored radiance (Cha-pabhanna-ransi) from the balance point (Paṭhavī Dhātu) to cover and envelop the affected organ.

If the injury is visible (such as a wound from a sharp object or bruising), use mindfulness (Sati) to direct the six-colored radiance (Cha-pabhanna-ransi) to cover the affected area.

For cuts from sharp objects:

Visualize (Image) the wound closing completely, restoring the skin to its original form.

Layer (superimpose) this healed image over the actual wound. With advanced practice, the wound can seal itself almost instantly.

For bruises: Use the same visualization technique to dissipate the discoloration and swelling.

Repeat the process nine times.

For Specific Conditions (e.g., Cancer, Heart Disease, or Similar Cases)

Apply the same method as described above.

Further examples and details will be discussed in the following sections.

1. To begin, carefully observe the scan image, such as an X-ray or MRI, and memorize the exact location of the affected area within the body. Once you have a clear mental image of this area, proceed to the next step. Take a deep breath, consciously feeling the air entering through the crown of your head. As you inhale, visualize the radiance of the Buddha's power (Buddhānubhāva), along with goodness and all auspicious energies, flowing in with your breath. Guide this energy downward, following the breath as it moves toward the deepest point of inhalation at the base of the

body, known as Paṭhavī Dhātu (the Earth Element). Simultaneously, visualize the affected area of illness or pain being drawn along with the breath to this lowest point. Ensure that the image is as clear and precise as possible, sharpening your mental focus on the affected area. Once the visualization is fully established, proceed to the next step of the practice.

2.As you exhale, visualize the image of the affected area rising back up to its location within the body, allowing the breath to dissolve and release the pain or illness. As you breathe out, say the words **"Out!"** aloud, letting the sound flow naturally with the exhalation. At the same time, imagine the diseased tissue, negative energy, or the sensation of pain being expelled from the body, floating out through the nose, palms, or soles of the feet—whichever corresponds to the affected area. Visualize this illness or discomfort dispersing into the air and disappearing completely. Repeat this process as frequently as possible, as the improvement in symptoms will correspond to the consistency and duration of the practice.

To determine whether the practice is working, observe the sensations in your body during the visualization process. Pay close attention when focusing the image at the deepest point of

inhalation and then exhaling while expelling the illness. If you experience goosebumps, tingling, or any unusual physical sensation at the moment you forcefully say "Go!" or **"Clear & Gone,"** this indicates that a bioelectromagnetic signal has been activated within your body**.** This signal stimulates physiological responses, suggesting that the body's natural energy field is responding to the practice. These sensations are signs that the process is influencing the body's self-regulation and healing mechanisms.

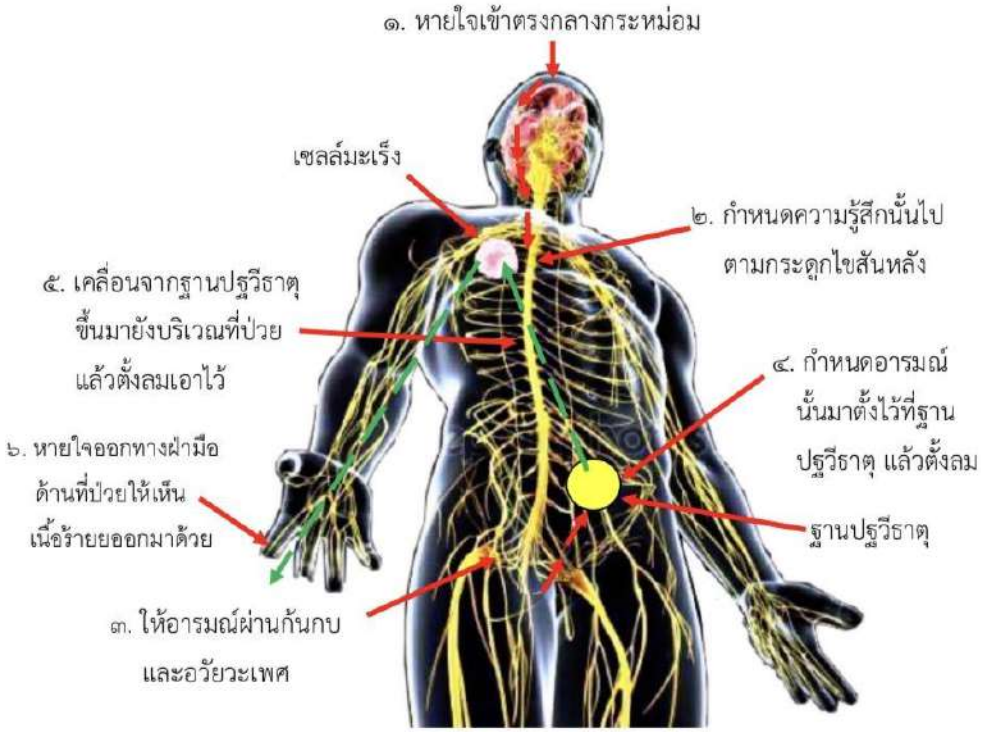


Image Depicting Localised Treatment

Manual 2:

In Case of Fever or Unknown Illness, or Poison Exposure, follow these steps:

1. Focus on your breath and direct the energy of Buddhist power through the crown of your head. Visualise this energy travelling down along your spine to your perineum, then position it at the *Patthavīdhātu* (earth element base or root point).

2. When the breath lines converge at the *Patthavīdhātu*, move the energy from this point out towards both hands. You will notice a feeling of *zhoo* or a sudden surge. Test this by bringing your palms together as in a prayer gesture, then slowly separate your hands as if applying pressure—this sensation of *zhoo* will arise. Remember this feeling for future reference, as it will be similar in the practice.

3. Use both hands to gently stroke across your body in a circular motion. Perform this nine times, each time coordinating with your breath. Visualise yourself becoming strong and whole. This image should coincide with the exhalation.

The practice of Cicada Molting (Jakkajan Lok Krab), as described, involves using the mind to recollect and be aware of mental impressions, a process called "Sati" (mindfulness). This form of control operates at a level beyond human auditory perception, yet it can still be consciously perceived and understood by the practitioner.

In scientific terms, this is referred to as "molecular communication." However, modern science has yet to develop a communication tool that matches the mindfulness-based practice found in Buddhism, particularly within the framework of Satipaṭṭhāna and Paṭisambhidā-Magga (The Path of Analytical Knowledge). Through these methods, a practitioner can govern their own body, influence others, and synchronize molecular energy communication within the body, aligning it harmoniously with natural forces without limitations.

This can be considered a form of molecular communication utilized as a Bio-Nano machine, functioning similarly to artificial cells or genetically modified cells. Specifically, this practice suggests an advanced capability to interact with biological systems at the molecular level, potentially leading to future applications such as:

- Monitoring the human body in real-time

- Regenerating tissues and organs
- Integrating artificial devices with the nervous system

This concept envisions a future where biological and synthetic interfaces work in seamless coordination, inspired by principles found in Buddhist meditation and mindfulness practices.

The principles of Molecular Communications Theory present a new model in which engineered biological nano-machines (Bio-Nano Machines) interact and communicate with natural biological nano-machines to function together as an integrated biological system. The key difference between molecular communication and traditional communication methods is that molecular communication uses molecules as information carriers instead of electrical or optical signals.

In this process, a Sender Bio-Nano Machine encodes information onto molecules and releases them into the surrounding environment with a designated target. These molecules then travel and penetrate other molecules, which serve as Receiver Bio-Nano Machines. The receiver then undergoes a biochemical reaction with the molecules to decode the information.

Currently, global research in molecular communication is limited to small-scale Bio-Nano Machine networks. However, in the **Buddhist approach**, particularly through Satipaṭṭhāna and Paṭisambhidā-Magga (The Path of Analytical Knowledge), this concept extends beyond physical communication**.** Practitioners can govern and influence all phenomena, including time (kāla) and space (desa), which is a natural aspect of advanced practice known as "Akāliko" (timelessness).

Through mindfulness and concentration, even a beginner in this practice can **c**ontrol and communicate at the molecular level, a stage known as **"**Khun Paritta" (fundamental mastery). This ability allows one to determine and influence events according to one's intentions**,** demonstrating an advanced understanding of both molecular interaction and spiritual consciousness.

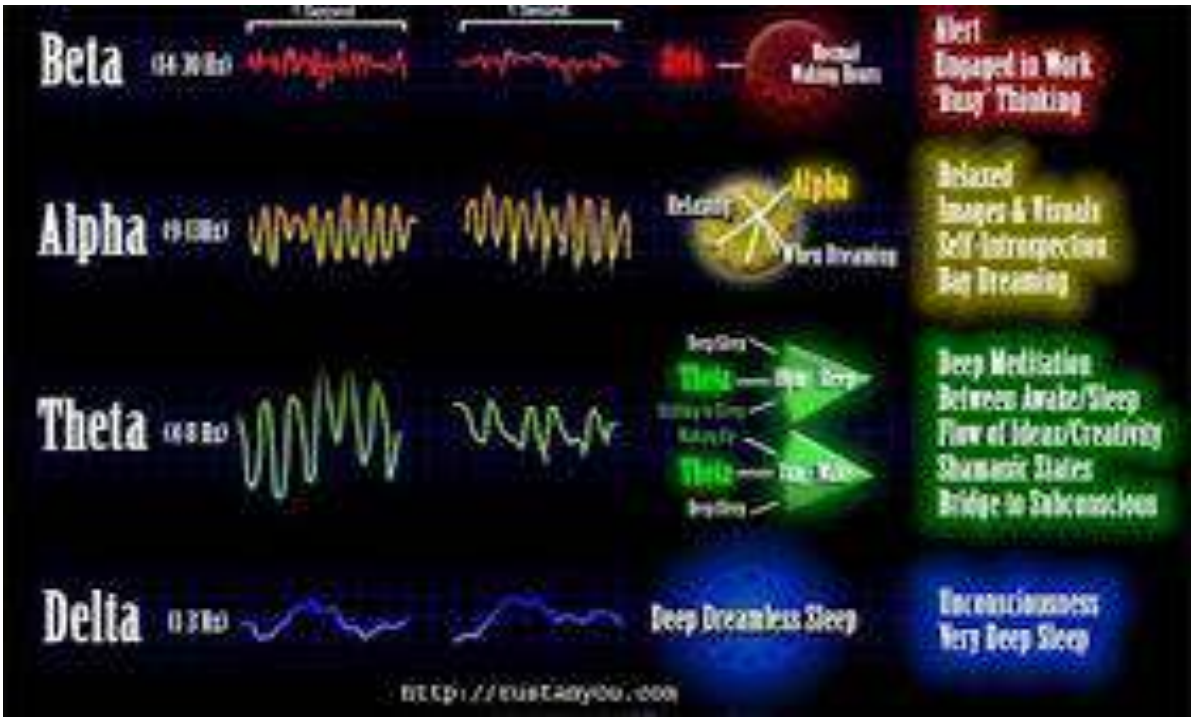
7

Chanting for Healing (Mantra Therapy)

Medical scientists, recognising the significance of sound waves and their potential therapeutic benefits for humans, have endeavoured to develop methods to harmonise these sound waves with brain functions. Through experimental research, it has been discovered that the human brain can indeed improve its functionality when exposed to specific sound frequencies. Previously, it was believed that brain development was solely influenced by genetic transmission (DNA), but this new understanding highlights the role of sound waves in enhancing cognitive performance.

The brain operates by transmitting information through electrical signals, and the movement of these energies generates electromagnetic waves, commonly known as brainwaves. These brainwaves can be measured using a tool called an Electroencephalogram (EEG), which records electrical signals from the brain and translates them into various wave patterns. In

medical science, these waves are categorised into four distinct frequency bands:



Group 1: Beta Brainwaves (Frequency range: 14–30 Hz)

Beta brainwaves are the fastest type of brainwave and are associated with the conscious part of the brain that governs the subconscious. These waves play a key role in the brain's ability to process and absorb information while simultaneously engaging all the sensory systems. They are particularly active during various activities and are responsible for short-term memory functions.

Group 2: Alpha Brainwaves (Frequency range: 8–13.9 Hz)

Alpha brainwaves emerge when the mind is in a state of rest and relaxation, but the individual remains aware and alert. This state is optimal for absorbing information, with research showing that it facilitates enhanced learning, often referred to as "Super Learning". Alpha waves help individuals focus on areas of interest, promote happiness, and are commonly found in people with balanced minds, such as those who regularly practice meditation. These waves are typically present when the body and mind are in a deeply relaxed state, such as just before falling asleep. In medical contexts, alpha waves are ideal for hypnosis and therapeutic interventions. This state represents the best time for inputting information into the subconscious mind, as the brain can absorb and learn at a rapid pace, fostering creativity and heightened mental efficiency. Children who are quick to learn, as well as adults who excel in their studies, often exhibit prominent alpha brainwaves.

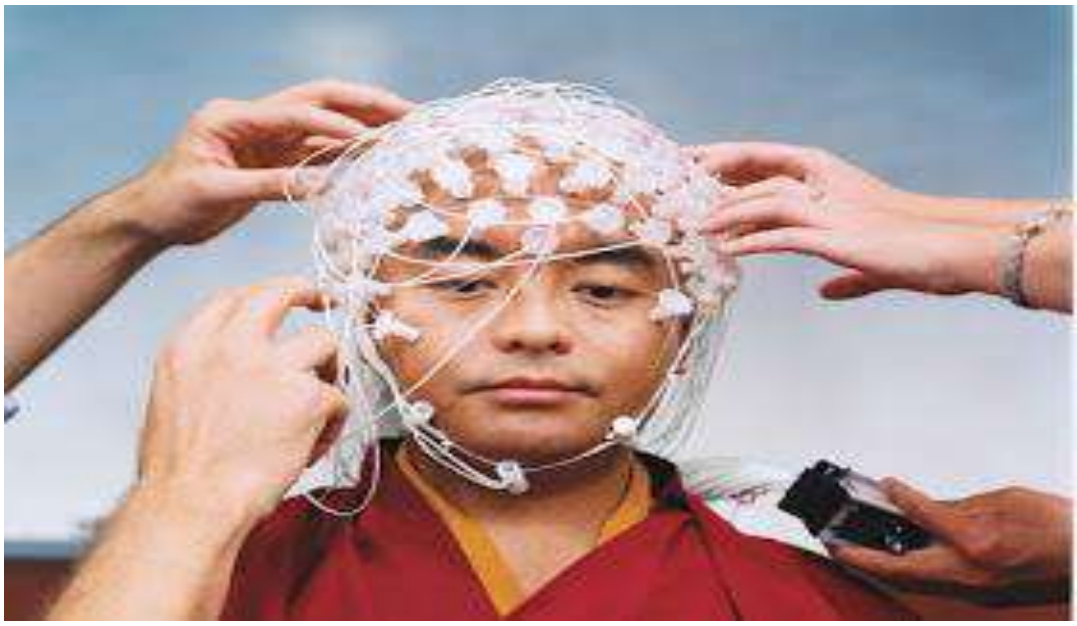
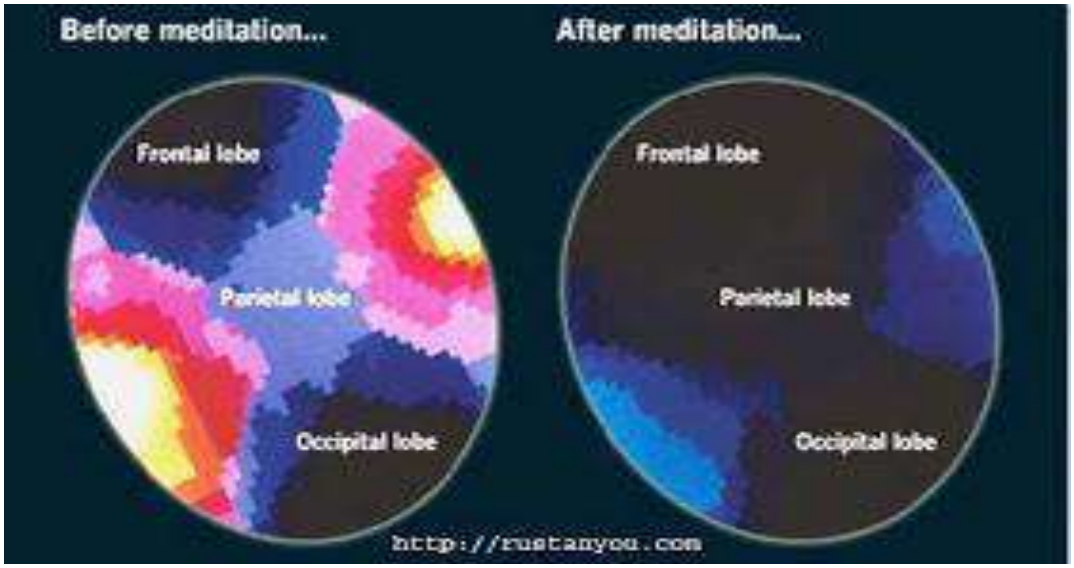


Image of Brainwave Measurement Test During Tibetan Meditation



The image on the left shows the electrical signals, indicating that external emotions are causing interference.

Group 3: Theta Brainwave (Frequency range: 4-7.9 Hz) Theta waves occur during deep relaxation and are associated with creative thinking. They enable the retrieval of information from the subconscious mind and are involved in problem-solving unconsciously. These waves are similar to those experienced during deep meditation and are effective for recalling long-term memories. In this state, one experiences happiness, forgetting sorrow, and feeling immense joy. Theta waves reflect the functioning of the subconscious mind and are commonly found in individuals who practice meditation or hold moral precepts.

Group 4: Delta Brainwave (Frequency range: 0.1 - 3.9 Hz)

Delta waves are the slowest brainwaves, occurring during deep sleep when the brain operates only according to essential needs. During this period, the subconscious mind continuously organizes and stores information. This is a state of profound rest, characterised by deep, dreamless sleep. Upon waking, one typically feels especially refreshed and rejuvenated.

It can be observed that when we induce brainwaves to operate at lower frequencies, such as the Alpha Brainwave (frequency range: 8 - 13.9 Hz), which, as previously mentioned,

promotes a calm, composed, and cheerful state of mind, it enhances creativity, concentration, memory, and intelligence. It also fosters quick thinking and a positive mental outlook. This brainwave is typically observed in monks, practitioners of meditation, and those in a state of happiness, especially those engaged in chanting or prayer.

To adjust brainwaves to achieve this frequency, the first step is to ensure the environment is quiet and free from electromagnetic fields, such as those emitted by microwaves, electrical wires, transformers, and computers. Research has shown that these electromagnetic fields interfere with brainwave patterns, for example, mobile phones.

In Buddhism, the advancement of medical science, particularly in the field of internal medicine, has far surpassed current understanding. Not only can one access the essence of sound, but there is also the ability to control and adjust the frequency of sound waves beyond zero (0 Hz), a level which current instruments cannot measure. This control can influence cellular function within the body, as well as alter the natural world

and events according to one's will. This can be empirically proven by those who practice these methods.

Numerous researchers have studied the effects of chanting, one of whom is Dr Masaru Emoto, a Japanese researcher who froze water samples. It was found that water that had been exposed to chanting formed beautiful crystals, while water exposed to negative speech or insults formed disordered, unattractive crystals. The sound produced by chanting carries immense energy. Further research revealed that the sound from these chants vibrates and organises the molecules of water within the body, promoting proper blood circulation and improving the transportation of oxygen. When the blood cells clump together, it hampers the distribution of oxygen throughout the body, leading to illness as the body cannot efficiently exchange vital substances such as oxygen and nutrients, nor eliminate waste such as carbon dioxide and cellular by-products. Without the ability to return used blood to the lungs for detoxification, conditions such as heart disease may arise.

Image showing the molecular arrangement of water resulting from chanting.

The Buddha transmitted this knowledge to the Buddhist community over two thousand five hundred years ago. The use of sound wave frequencies in Buddhism is documented in the *Patisambhidhamagga*, a scripture recorded by the Venerable Sariputta. It outlines several stages, which have already been divided into two main categories: *Parikamma* and *Bhavana*, as follows:

ปริกรรม (ปริกมฺม) มาจากคำว่า ปริต หมายถึง สวด หรือ เสียง กรรม หมายถึง การกระทำ รวมความแปลว่า ทำให้เกิดเสียง (เป็นที่มาของคำว่าปาก คือ ป

Parikamma (derived from "Prīti" meaning chant or sound, and "Karma" meaning action) refers to the creation of sound (which is the origin of the word "mouth" – "Pa" from *Prīti* with the vowel *ā*, and "Ka" from *Karma*, together forming the term "Pa-Ka," which means the organ that produces sound).

In practice, using sound frequencies to induce meditation is known as "Appanakośala," meaning a method of achieving deep, unified meditation. This is listed as the first step, known as "Vācāsā" (pronounced *Vācāsā*), where speech is used as a means to guide the mind and keep it on the path of mindfulness. This is referred to in the scriptures as the "Monotvāra Vīthi" or "Path of the Mind."

"Speech and Mind Unite as One"
"Ready to Utter Words of Determination"*(Speech – Mindin complete harmony (The essential component of verbal formation))*

The frequency of the mind's sound waves cannot be measured by any device, yet we can perceive it internally. For example, when we sing a song or chant a mantra in our minds, no matter how loudly we "shout" internally, if someone places their ear to our chest, they will not hear it. Even if a machine is used to detect it, no signal will be found. However, we ourselves can hear it within.

The deep state of concentration known as "Appanā Samādhi" (Absorption Concentration) cannot arise without proper training or correct practice. This is what is meant by right practice (Paṭipatti Chanda) or the correct path (Paṭipatti Supathipanno)—there is no alternative way, as the method has already been established by the enlightened ones.

The perfect unification of speech and mind (Appanā Vīthi - deep absorption pathway) leads to the immediate arising of Appanā Citta (Absorption Consciousness), which manifests 67 mind-moments (citta) in an instant.

"Bio-electric Signals in Cells"

This is where the new frequency signal, when introduced into the RNA, bypasses the genetic code (DNA) entirely, allowing the information to pass through directly. This phenomenon is referred to as "liberation from karma," or "Lokuttaracitta" in practice. The information is then permanently recorded in the DNA, replacing the old code, rendering past karmic influences irrelevant. This process is known in the Abhidhamma as "Appanacchāyā."

"Appana" refers to tight union,air element

"Chāyā" means recording,

"Na" signifies permanence and immutability.

Hence, this process is called "liberation" or "transcendence from the world," leading to *Lokuttara*. The chant, or "Paritta," has a specific frequency that controls the plasma. In Abhidhamma, this is referred to as "the body within the body." This is because every letter we utter, before it becomes sound, must go through a biological process that generates an electrical signal to instruct the brain to move the mouth. The frequency of that sound not only influences the brain but also affects biochemical reactions, either enhancing or reducing them. It adjusts the body’s absorption or expulsion of energies that are either beneficial or contrary to the intended goal. Therefore, it becomes apparent that the chant carries a rhythm, syllables, and sound that produce distinct feelings.

The importance of chanting, or "Paritta," lies not only in the meaning of the words but also in the frequency level of the sound-producing organ (the mouth), which we can easily control since it is part of the external body (mass). This frequency must align with that of sound waves lower than Delta waves, specifically below 0 Hz, for practical purposes. This creation of a specific frequency range is known as "Ukha-Kosala." While we can hear the sound produced by our mouth, the sound in the mind, no matter how loudly we "shout" it (in our mind), remains inaudible. The frequency cannot be measured because it is below 0 Hz—its precise negative value is undetermined—but we still "hear" it internally.

The objective of practicing Uggaha-Kosalla, or mastery of mental absorption, is to control and regulate the frequency of sound waves at will in order to enter higher states of concentration, which belong specifically to the dimension of the mind, known as the Manodvāra-Vīthi, or the mind-door process.

In practical application, chanting protective sutras, or Paritta, or reciting mantras naturally induces preliminary concentration, or Upacāra Samādhi, a fleeting, momentary concentration that arises but does not sustain. This occurs because most people chant verbally, but their minds are not fully engaged; their thoughts

wander due to external distractions. The mind does not resonate with the voice, causing concentration to appear intermittently rather than continuously.

This type of temporary focus is known as Parittārammaṇa, or a brief mental object, which cannot yet be used to generate low-frequency sound waves as intended. Initially, the external voice, or Vacasā, must be used as a guiding tool to lead the internal voice, the mind, into alignment.

For true concentration to arise, the external voice and the internal sound, or the mind's voice, must merge into one unified vibration, forming Appanā, a state of deep absorption. Appanā Samādhi, or full absorption concentration, can only arise through Manodvāra-Vīthi, the mind-door process, meaning that true, permanent, and unwavering concentration can only emerge from within the mind itself.

No external method can generate Appanā Samādhi; it can only be attained through the mind. The ability to produce precise frequency waves at will becomes possible only when one reaches the level of Appanā Samādhi.

Inner Voice - Voice from the Mouth

In the Buddhist recitation known as *Paritta*, which has been passed down to the present day, the "first verse" is one that all practising Buddhists should be familiar with and able to chant. This is the verse, "Namo Tassa Bhagavato..." What is often overlooked, and perhaps somewhat curious, is that no one seems to question why the verse "Namo Tassa Bhagavato" is recited first. There are three key points to consider:

1. Why must this verse be chanted before all others?
2. Why has it been passed down as "setting the homage" (*Tammā*), and
3. Why is this verse chanted three times?

The requirement to recite "Namo Tassa Bhagavato Arahato Sammā Sambuddhassa" as the first verse stems from the process of

transforming an ordinary person into an "Ariya" or noble being. The first step towards becoming an "Ariya" individual (such as a *Sotāpanna*) is to fully embrace the Threefold Refuge with unwavering faith and without doubt. Only through this profound conviction can one progress to the status of an "Ariya" being. This is evidenced in the Mahāvārasaṃyutta of the *Vinaya Pitaka*, where the Buddha is recorded as saying to his chief disciple, Sariputta:

"Sariputta, whoever has supreme faith in the Tathāgata to the highest degree, without hesitation or doubt, in the teachings of the Tathāgata, such a person possesses unwavering faith (Opaṭṭhāna-śraddhā)..."

Speech and Heart unite as one

Ready to Utter Words of Determination

The term "Setting Namo" originates from the fact that "Namo..." is a chant of the deities, characterised by a biological nature that differs from that of humans. This chant cannot be perceived or seen by the human eye in its usual form (Anitassan-Sappati). It exists as Plasma in the form of Energy, with a biological nature akin to that of the "mind". Consequently, the recitation of the "Namo..." verse must begin with the utterance of these words, emanating from the heart (i.e., producing the sound from the centre of the mind), in conjunction with speech. When these elements are combined, it is referred to as "Setting Namo".

The reason for chanting the Namo invocation three times "Namo Tassa Bhagavato Arahato Sammāsambuddhassa" is rooted in historical and spiritual significance. According to tradition, five celestial beings (devas) first uttered this phrase as an offering to the Supreme Buddha.

Devas and humans exist within the same realm but in different dimensions. This can be metaphorically understood as humans being like common citizens living outside the palace, while devas are like residents within the royal palace. Though they can communicate, harmonizing their frequencies is essential for mutual understanding.

The syllables in "Namo" total 18 in number. When recited three times, this results in: 18 x 3 = 54, which corresponds to the number of consciousness moments (Kāmāvacara Citta) in the sensory world.

This chanting process serves to align the practitioner's emotional and mental state with that of the devas, ensuring that both human and celestial beings resonate at the same vibrational frequency while reciting the Paritta (protective chants).

Thus, chanting Namo three times is a way to announce one's presence to the celestial beings, allowing them to acknowledge and support the spiritual practice. When beginning a Paritta chant, the

opening line—"Namo Tassa Bhagavato Arahato Sammāsam buddhassa"—serves as a formal invocation, creating an atmosphere where divine beings can listen and harmonize with the practitioner’s intentions.

The Buddha's Qualities Chant (Puttakuna 56), commonly known as "Itipi So Bhagavā…", contains exactly 56 syllables. The question arises as to why it must have precisely 56 syllables and whether it could be more or less. By counting the syllables individually, starting from I = 1, Ti = 2, Pi = 3, and continuing in sequence, it reaches Pha = 53, Kha = 54, Va = 55, and Ti = 56, making the number exact, neither exceeding nor lacking.

The significance of 56 syllables originates from a fundamental Buddhist concept where Uppādāya Rūpa (material phenomena arising) is represented by 8 and Vīthi Citta (mental processes in consciousness) is represented by 7, giving the calculation 8 × 7 = 56. Additionally, the number 56 corresponds to the number of seconds in each zodiac sign, with the full cycle consisting of 12 zodiac signs. This connection to time and astrological alignment further emphasizes the importance of maintaining the exact 56 syllables in the chant, ensuring its harmony with Buddhist metaphysics and cosmic order.

The Buddha's Qualities Chant of 56 syllables (Puttakuna 56) holds profound meaning in every letter, signifying that the Buddhānubhāva (the power of the Buddha) protects those who chant this Paritta every second. The frequency of the sound waves generated through this recitation has the ability to alter the ordinary state of human consciousness, granting access to a special energy known as Buddhānubhāva or Buddhakuna. This energy serves as a shield against dangers, offering supernatural protection against weapons and harm, a truth that has been evidenced and upheld through generations. This is what is referred to as "Buddhakhom" (sacred Buddhist incantations).

It is evident that the crafting of this sacred chant is not arbitrary. Each vowel, consonant, and syllable is meticulously selected to produce the precise frequency required for spiritual resonance while ensuring that the meaning aligns perfectly with the Buddha's qualities. Moreover, the chant must conclude precisely with "Ti" (ติ), the 56th syllable, emphasizing its intentional structure. This extraordinary level of composition reflects the profound wisdom of the Ariya (Enlightened Ones).

Among Buddhists, the Itipi So chant has been deeply revered, forming the foundation of teacher-invocation rituals and sacred mantras across all traditional schools from ancient times. The

Buddhist masters (Burapha Khunāchān), great monks, and spiritual teachers have upheld Buddhakhom by creating holy objects and symbols for Buddhist followers, particularly the Thai people, as a spiritual guide and a source of protection. These objects serve as reminders of the Buddha's power (Buddhānubhāva), which provides refuge, eradicates danger, and offers true safety.

This belief is echoed in the sacred Pāli verse:
"Natthi me saraṇaṃ aññaṃ, Buddho me saraṇaṃ varaṃ."
"I have no other refuge, the Buddha is my supreme refuge."

Thus, the well-known phrase "Buddhakuna" or "Khun Phra Raksa" (the power of the Buddha protects us) is rooted in this sacred chant. With exactly 56 syllables, it symbolizes protection at every second, in every zodiac sign, in all directions, and across all realms.

One of the most significant observations regarding the frequency of sound waves in chanting the Buddha's Qualities (56-syllable Itipi So chant) is its ability to emit signals that stimulate Uppādāya Rūpa, which operates at an extremely microscopic level, down to the scale of RNA— the stage before life begins. According to Abhidhamma, Uppādāya Rūpa (the eight derived material phenomena) must first arise before life can exist.

Even more remarkably, it can be said that this process uses sound waves to drive molecular activity, generating bioelectrical signals within the body. This directly correlates with the formation of the seven cognitive pathways (Vīthi Citta), as consciousness arises and ceases rapidly in rhythmic cycles, much like sound waves with pauses and restarts, forming a continuous mental process. Essentially, this represents the regulation of sound wave frequencies to synchronize with an unseen energy force.

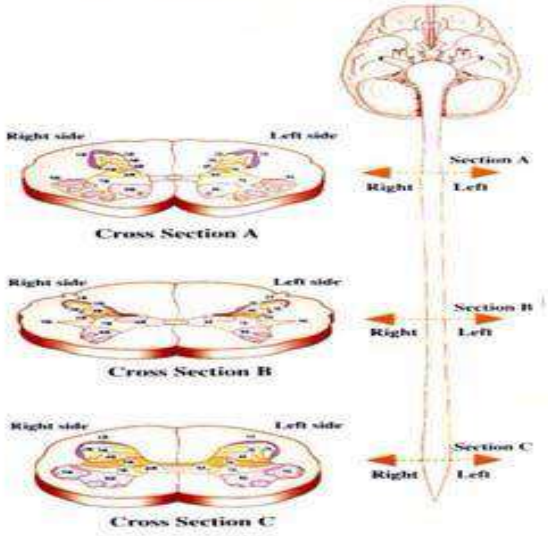
In physics, scientists refer to this force as Invisible Energy, which drives 93% of the universe, yet modern science has only been able to harness 7% of it. In contrast, within the practice of Satipaṭṭhāna and Paṭisambhidā-Magga (The Path of Analytical Knowledge), practitioners can fully utilize 100% of this energy. What is perceived by ordinary humans as supernatural or miraculous is simply an advanced understanding and application of this hidden energy.

To illustrate this scientifically, studies in physics and medical research have examined the impact of Buddhist chanting on the human body, particularly the opening chant:
"Namo Tassa Bhagavato Arahato Sammā Sambuddhassa."

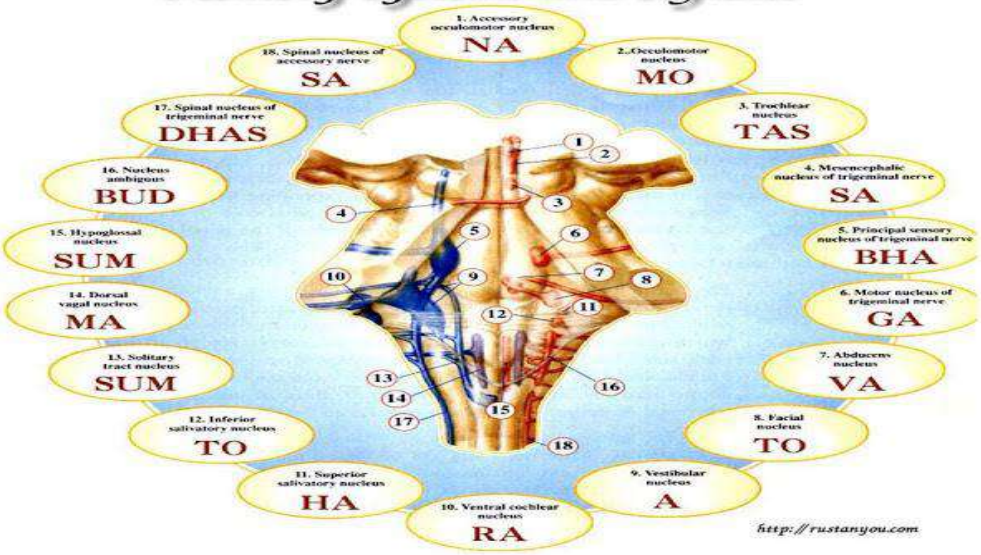
These studies aim to analyze how the vibrations produced by this sacred chant affect human physiology, the nervous system, and bioenergetic fields.

Rhythms 18 words

	Anatomical Name	Rhythms Name
1	Rexed Layer 1 L	NA
2	Rexed Layer 1 R	MO
3	Rexed Layer 2 L	TAS
4	Rexed Layer 2 R	SA
5	Rexed Layer 3 L	BHA
6	Rexed Layer 3 R	GA
7	Rexed Layer 4 L	VA
8	Rexed Layer 4 R	TO
9	Rexed Layer 5 L	A
10	Rexed Layer 5 R	RA
11	Rexed Layer 6 L	HA
12	Rexed Layer 6 P	TO
13	Rexed Layer 7 L	SUM
14	Rexed Layer 7 R	MA
15	Rexed Layer 8 L	SUM
16	Rexed Layer 8 R	BUD
17	Rexed Layer 9 L	DHAS
18	Rexed Layer 9 R	SA



Memory Systems and Reflexes

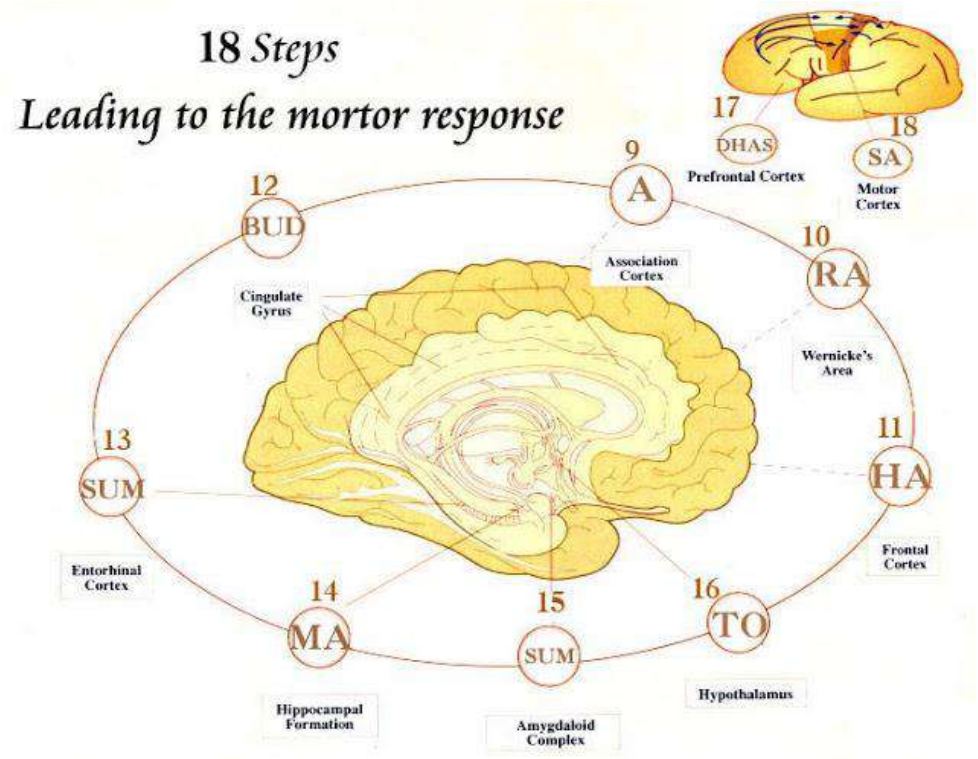


In practical application, the practice begins at Paṭhavī Dhātu, which in Chinese medicine is referred to as Tantian (丹田). In modern medical science, it is recognized that the lower end of the spinal cord serves as a neural convergence point that directly transmits signals to the brain.

By initiating the generation of sound waves at this location, the biological process of RNA sends electrical signals through the spinal nerves directly to the brain, completely bypassing the need for genetic information from DNA for decoding. This phenomenon is known as a bypass, skipping the usual genetic transcription process.

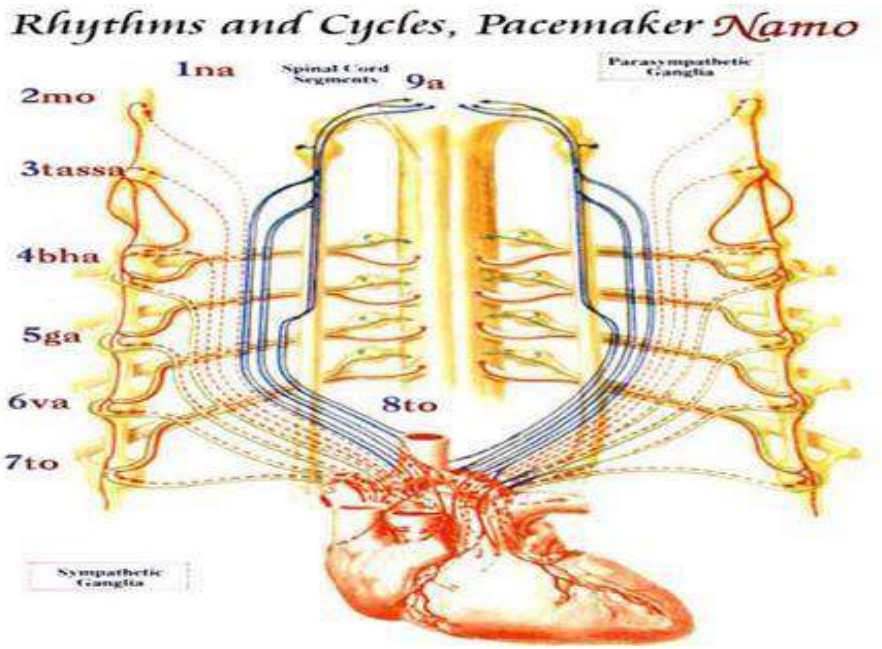
This is made possible through low-frequency sound waves below the Delta range, which resonate at the level of Plasma (the mind's energy field). This type of sonic vibration carries immense power, enabling direct neurological and energetic stimulation.

For a deeper understanding, studies and experiments examining the frequency of the Namo chanting sound waves provide empirical evidence of these effects. Observations from these scientific explorations reveal how specific vibrational frequencies interact with the human body's neurophysiological and energetic systems.



Research has shown that as the frequency of the "Namo" chant travels towards the brain, some of the vibrations from the sound waves stimulate the heart's nerve cells, enhancing the function of the heart muscle and the heart valves. Consequently, it is observed that individuals who chant correctly are free from heart disease symptoms, or those who have previously suffered from such conditions experience significant relief and eventual recovery. This is the beneficial effect of "Pritkammā" (the act of chanting),

which results in stronger physical health compared to those who do not chant or those who chant incorrectly.



What has been discussed so far pertains to medical science. Now, let us turn our attention to the Buddhist perspective on the effects of the "Namo" sound frequency on humans. (It is important to note that this is a body of knowledge from Ayurvedic-Physics, taught over 2,500 years ago, transmitted to the Buddhist community for practice.) The characters that produce the sound waves of "Namo Tassa..." consist of 18 symbols. The frequency of each character stimulates proteins and bio-substances within the body's cells, referred to in the Abhidhamma as "Dhātu"

(elements). These 18 elements play a role in regulating the sensory faculties—such as the eyes, ears, nose, tongue, and touch receptors—by activating the cells through sound waves of a frequency lower than the Delta range.

Therefore, practitioners who follow the path of *satipaṭṭhāna* and *paṭisambhidā-magga* will not need to wear glasses or headphones, and they will not be easily forgetful, because the Bio-Electromagnetic signals have been activated, bypassing the normal process where, with age, one typically becomes frail, shaky, and weak. Instead, they remain strong and robust. It is evident that those who practice correctly will, if female, appear more beautiful and graceful than before, and if

male, will not age prematurely. This is because all cells have been stimulated by the frequency of the 18 sound wave characters of *Namo*. The practice stimulates the 18 elements, known as *aṭṭhārasadhātu* (pronounced at-thā-ra-sa-dhā-tu), which translates to "eighteen elements."

This authentic practice has been passed down since the time of the Buddha and has remained a core tradition in Thailand since the Sukhothai era, when it was the capital. During that time, the kingdom flourished with prosperity and abundance—fish in the waters, rice in the fields, and peace throughout the land, free from war. The people lived harmoniously and happily, regularly attending temples, observing moral precepts, and engaging in

righteous practice on every Uposatha day (Buddhist observance day).

Because this practice is real and effective, it has been deeply ingrained in tradition, leading to the old saying:
"Just by chanting 'Namo Tassa,' the power of the Buddha protects us, ensuring survival and well-being."

"Behavior arises from 'emotion,' which is commanded by the 'mind'."

Have we forgotten why the Buddha instructed us to use "wind" (breath) in meditation?

The inhaled breath through the nose is called "Assāsa", and the exhaled breath through the nose is called "Passāsa".

The answer is that "wind (breath) is used to find the mind", not merely for "breathing". The term "Lom-Ha-Jai" (ลมหายใจ - breath) is actually a result of linguistic distortion over time.

This insight emphasizes that the practice of mindfulness with breathing is not just about observing the breath but about using it as a tool to locate and connect with the mind itself.

Thus, "wind" is used to locate the mind. The Buddha referred to this practice as "Apanasati," which is employed to find the "position of the mind" in order to discern "where the mind is." Without knowing the location of the mind, it would be impossible to progress towards higher states of concentration, such as "Appanasamadhi." This is because Appanasamadhi arises when "the mind is concentrated," a dimension of the mind in particular, referred to as "Manotvaravithi" (in Pali, the term for mind is "mano"). The Buddha clearly stated, "All things are governed by the mind, the mind is their leader, all things are accomplished through the mind." Therefore, if one cannot find the mind, one should not expect to achieve success as desired. But how can one know where the mind is?

To sum up, the creation of sound frequency waves aims to adjust the functioning of RNA, enabling it to bypass the inherited genetic processes or the data stored in DNA, and to alter the information within the DNA itself. This can be compared to a simple example: a mango tree grown from seed typically takes three years to bear fruit; however, an expert agriculturalist can induce the tree to bear fruit prematurely and out of season. Similarly, it is about knowing the correct method—truly understanding it. This aligns with the Buddha's teachings on following the correct path, as he stated, "There is no path other than the establishment of mindfulness." If we do not trust the Buddha, then why would we follow the Buddhist faith at all?

The creation of sound frequency waves through "Namo Tassa..." serves to prepare the RNA state, making it familiar with the commands (the sound waves of the mind). This process adjusts both the internal state and the external body, aiming to ascend to a higher level: the control of external conditions, including events, nature, objects, and all phenomena, through powerful frequency waves. Furthermore, this relates to entering the power of Buddha's divine influence, an invisible and supernatural force. Even modern scientists acknowledge the existence of unseen and inexplicable

forces that permeate every atom and the atmosphere, with enough power to move the entire universe. When you, or those who practise correctly, can connect (sampayutta) with this power and utilise it as desired, there will be no doubt in performing miraculous feats or supernatural phenomena, as recorded in the Tripitaka.

Chanting has existed since the time of the Buddha and is even mentioned in the Vinaya Pitaka (monastic code), including rules related to Bhikkhunis (nuns). The Buddha forbade monks from studying worldly occult sciences (Tiracchāna Vijjā) but allowed them to learn and recite Paritta (protective chants) to safeguard against dangers and misfortunes.

Whenever certain events occurred, monks would recite and chant the Buddha's words appropriately.

For instance, there is a well-known story about the city of Vesālī, where an outbreak of disease caused mass deaths of both humans and animals. Venerable Ānanda went to the afflicted city and chanted the Ratana Sutta. As a result, the plague was subdued, and the people recovered.

Another time, when the Buddha himself fell ill, he instructed Venerable Cunda Thera to recite the Bojjhaṅga Sutta (Discourse

on the Factors of Enlightenment) for him, which alleviated his condition.

Similarly, when a group of monks practicing meditation in the forest was harassed by non-human beings, they returned to inform the Buddha. He then advised them to recite the Karaniya Metta Sutta (Discourse on Loving-Kindness). After doing so, they were able to remain in the forest without further disturbances.

Furthermore, when Venerable Mahā Moggallāna and Venerable Mahā Kassapa suffered from severe illnesses, the Buddha personally recited the Bojjhaṅga Sutta for them, and they both recovered.

In the *Pañcavīsatika Sutta*, which recounts the illness of Venerable Mahākassapa, the Buddha instructed that the Seven Factors of Awakening (*Dhammāpaccayā*) be recited. Once the teaching was completed, Venerable Mahākassapa's illness subsided.

In the *Dutiyakilāna Sutta*, which tells the story of Venerable Mahā Moggallāna's illness, the Buddha instructed that the Seven Factors of Awakening (*Sampodāya*) be recited. After the

teaching was concluded, Venerable Mahā Moggallāna's illness was alleviated.

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In the *Tatiyakilāna Sutta*, which recounts the Buddha's illness, Venerable Mahā Juntha recited the Seven Factors of Awakening (*Sampodāya*) for the Buddha. After the recitation was completed, the Buddha's illness subsided.

In the *Kirimānanda Sutta*, which concerns the illness of Venerable Kirimānanda, the Buddha taught the discourse on the Ten Perceptions (*Saññā* 10) to Venerable Ananda, instructing him to deliver it to Venerable Kirimānanda, who was suffering from a severe illness. After Venerable Kirimānanda heard the teaching on the Ten Perceptions from Venerable Ananda, he recovered from his illness.

Once, when a monk was bitten by a snake, the Buddha taught a method to prevent snake bites by radiating loving-kindness (Mettā) toward the four great serpent families:

1. Virūpakkha lineage
2. Erāpatha lineage
3. Chabyāputta lineage

4. Kaṇhāgotamaka lineage

By doing so, one could protect, safeguard, and prevent harm from snakes.

Additionally, the Buddha instructed practitioners to extend loving-kindness not only to these serpent families but also to:

- Creatures without feet
- Creatures with two feet
- Creatures with four feet
- Creatures with many feet
- All beings that have been born and are still living

Wishing that they may all prosper, be free from harm, and not cause harm to one another.

Furthermore, one should recall the immeasurable virtues of the Buddha and extend compassion toward all crawling creatures such as snakes, scorpions, centipedes, spiders, geckos, and mice.

By doing so, one acknowledges:

"Our protection is established. Our safeguard is complete. May all creatures retreat peacefully."

"I pay homage to the seven fully enlightened Buddhas."

Therefore, chanting for the purpose of healing is referred to as "chanting with alignment between speech and mind." The nature

of chanting with such alignment represents a state of unity or the synchronisation of speech and mind. The characteristic of this alignment during chanting is the emergence of *pīti* (joy or rapture) while chanting, and the ability to focus on this feeling of *pīti* with every syllable or throughout the entire duration of the chant. In Buddhist practice, *pīti*can manifest in various forms, such as goosebumps, body swaying or trembling, tears, drowsiness, and yawning, among others. *Pīti* is an emotional state that arises during practice, and it is important to recognise and hold this emotional state during its occurrence and while maintaining *pīti* during chanting. This *pīti* is a frequency—an electrical biological signal that we generate to stimulate chemical reactions within the body, enabling it to function normally. It serves to regulate and influence the molecules of sound. The frequency of sound waves affects the functioning of various bodily organs and even the cells. The following methods of practice are employed to facilitate this process:

The method of chanting with alignment between speech and mind is found in the Patisambhidhamagga (The Path of Discrimination), which was recorded by Vuneralble Sariputta, the Arahant. The practice involves two main steps: parikamma (repetition) and *bhāvanā* (meditation), which are as follows:

1. Parikamma (Preliminary Practice)

Parikamma (ปริกมฺม) comes from the word "Paritta," meaning chanting or sound, and "Kamma," meaning action. Together, it translates to "the act of producing sound."

This practice involves training to generate bioelectrical frequency signals and regulating the molecular structure of sound to influence RNA activity in protein production. Additionally, it sends signals to cells throughout the body, ensuring normal and balanced functioning.

2. *Bhāvanā* refers to the verbal repetition in chanting.

The *bhāvanā* acts as a frequency modulator, using words to align the physical form (Mass) and the mental form (Plasma). This process harmonises the two frequencies, creating a new, controllable frequency known as *Phahitthikāya* (Energy) or *Photron*. The practice involves the following steps :::

1.Practice silent chanting. Silent chanting involves cultivating concentration to keep the mind focused on the chant. It is a practice of becoming aware of the inner sound, creating the sensation that we are hearing our own voice, just as if we were

chanting aloud. Once concentration is established and the inner sound becomes clear, the practitioner can proceed to step two.

2. Synchronizing Speech with Mind

This step focuses on training mindfulness (sati) and concentration (samādhi) by ensuring that the mind and speech are fully synchronized during chanting. The key is to maintain a perfect alignment between what is thought and what is spoken, ensuring that every word uttered reflects the mind's focus without distraction.

During this practice, one must avoid wandering thoughts or thinking about other matters while chanting. The goal is to train the mind to stay aware of emotions and sensations that arise during the recitation, fostering deeper concentration and meditative awareness.

3. While chanting, if *pīti* (rapture) arises, one should maintain mindfulness and be fully aware of the emotional state associated with the emergence of *pīti*. The practitioner must sustain this emotional state or sensation of *pīti* throughout the chanting, and remember this feeling in order to control and regulate it. The aim is

to be able to evoke and maintain the sensation of *pīti* whenever desired.

In most cases, people who chant do not fully focus or engage their mind in the practice. Their voice does not fully align with their speech, causing concentration to arise only in brief moments rather than continuously. This fleeting state is called "Parittārammaṇa", meaning a short-lived mental state, which is not yet sufficient for therapeutic or healing purposes.

To generate low-frequency sound waves for healing and therapeutic benefits, the practice must first rely on the external voice (speech), referred to as Vacasā (วจสา), to guide the inner voice (mind). The external and internal sound must merge into one unified resonance, where the practitioner can also generate Pīti (rapture) and control frequency waves.

This controlled and stable mental state is known as Appanā Samādhi, or absorption concentration, where the mind becomes completely unified and unwavering. True Appanā Samādhi can only arise through the mind itself, achieving a state of complete alignment between body, speech, and mind.

Therefore, it is evident that the correct and proper practice of chanting is essential to fully benefit from it. Chanting is not merely

about producing sound or memorizing meanings, but rather, it involves a methodical approach to achieve its intended effects, as previously discussed.

For chanting to be effective in healing, it must be practiced in a way that stimulates physiological responses, assisting the body's natural self-repair and recovery mechanisms when experiencing illness or imbalance.

พระธรรมบาล

ประธานสถาบันสติปัฏฐาน -ปฏิสัมภิทามรรค

มหาวิทยาลัยมหาจุฬาลงกรณ์ราชวิทยาลัย

มกราคม พ.ศ.๒๕๖๖